A HISTORY OF THE CHURCH OF THE NAZARENE

Compiled and Written By

J. B. CHAPMAN

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Compiled and Written By
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and approved by

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CHAPTER I

The Germane Idea

Just as the book of Genesis begins with the story of the creation and follows down the line which embraces the history of "all the families of the earth" until it comes to the "house of Abraham" and then drops all the others and follows the story of the chosen people, so any history of a particular period of the Christian Church or of any portion of the Christian Church would properly have to begin with the Christ who is the founder and head of the Church; and it would properly have to include the history of the Church throughout the centuries until it came to the period which it intended to describe. But to write a history like that would be the task of a life time, and when it should be written it would be so large in the aggregate that the special purpose would be forgotten, and the special material would occupy so inconsiderable a place that only the most careful would be able to find it at all.

It is necessary, therefore, that we shall assume the foundation facts in our present treatise. No facts in the history of the past are more certainly proved than those which gather about the birth, life, crucifixion and resurrection of Jesus Christ, and these facts form a sure foundation for the history of the Church which acknowl-

edges Jesus Christ as its founder. Men may differ in details as to what the Church believed or did at a certain place or in a certain period, but there is no doubt but that the Church has been here in all the centuries that have followed the days of Jesus Christ in the flesh, and the Church is still here to answer all questions as to its persistence throughout all the sunshine and storms of its existence.

But while the existence of the Church has been a constant fact, the form of the Church's organization and the particular aspect of its service, and its expression of doctrine have varied from time to time. It is these variations that make it possible for any one to approach completeness in the compilation of such a work as the present "History of the Church of the Nazarene," for no one will expect to find all the antecedents of such a movement within the scope of the history itself. There is a sense in which "We stand upon the shoulders of all who have lived before us," and there is a special sense in which "We are a part of every one we meet," hence one could not give a complete history of a movement like the Church of the Nazarene without including much of the total story of the past and present. The author desires, therefore, to say once and for all that it has been a serious problem just what to include and what to exclude of the vast amount of material which seemed in some measure germane to the subject which he has been called upon to treat. But in the interest of brevity,

when in doubt, he has followed the general plan of including only that which seemed to be positively required.

At the close of the chapters a somewhat extended bibliography is given. This will be found useful to those who desire to extend their general knowledge of the subjects treated and also to those who wish to be more exhaustive on specific points.

Great pains have been taken in searching out facts; for historical values are determined by the accuracy, rather than by the fulness of statement. Some time in the future a more pretentious "History of the Church of the Nazarene" will be written, and when that is done, the author of this little book believes that the work will depend somewhat upon the facts which he has collected, and for this reason he believes that he has done a more useful service than the size of the present volume would indicate.

It is not always easy to appraise the value of a movement or of a man in the same generation in which that movement or man existed and did his work. Frequently succeeding generations amend the appraisals made by contemporaries and it is the amended valuation that is and should be accepted. Contemporaries despised and "banished Aristides, the just, murdered Cæsar, compelled Seneca to suicide, poisoned Socrates, beheaded the apostle Paul, and crucified the Lord Jesus Christ," but succeeding generations have called the first

four earth's wisest and best men and have worshiped the last as Lord and King. The list of heroes of faith found in Hebrews eleven does not contain the name of a single man whose work had not been tested by centuries of endurance.

It has seemed proper, therefore, to follow, somewhat, the worthy precedents of the fathers and to record more fully the work of the past and the deeds of leaders who have gone on into "the more excellent glory," and to make more modest mention of recent undertakings and of leaders who "remain until this day." This must not be interpreted to mean that we by any means depreciate the men and things of the present, but since these are yet to be "tried as by fire" as the souls and works of our fathers have been tried, we must leave the task of garnishing the tombs of the fathers to the children, as has always been done in the past.

The Church of the Nazarene is among us now and it is our hope that in recording the various stages through which it has made its appearance and arrived at its present state of development we shall prove that "there is a cause." In fact it seems to devolve upon us to show why this comparatively new denomination should have made its appearance and why it should spread its propaganda with such zeal; for before its day, there were denominations—many thought, too many denominations. And thoughtful people all believe and argue that there should not be denominational lines drawn among the

people of the common Christian faith for any except very vital reasons.

Therefore, in addition to recording facts, the author of this book has found it essential to intelligent treatment to deal somewhat with denominational apologetics. For unless the reason for some things were given, the facts themselves would appear to be unwarranted. In fact it must be admitted that in the light of further developments, some things which were once considered vital have been found to have been unwarranted. Having given the facts and what seems to be a reasonable interpretation, the case must await the verdict of thoughtful and good men who in the present and in the future must be allied with this movement heart and soul, or even yet this movement and church will perish from the memories of men.

REVIEW

1. Where does the history of any Christian movement begin?
2. What is said of the amount of material available for a work like this?
3. What is the germane idea in a movement like the Church of the Nazarene?
4. What is the explanation of denominations in Protestantism?
5. What special benefit is one likely to derive from a study of denominational history?

CHAPTER II

The Holy People of the Christian Centuries

Holiness as a state of heart and practice in conduct has been acknowledged as the true and proper standard for Christians always. But the question of individual possession and testimony has always been a mooted question. Some have not considered it possible to be cleansed from all inward and outward sin in this present world. Others have not thought it desirable to make open profession of having obtained the grace of holiness, even if one is confident that he himself has reached this station and condition. But undoubtedly, in all the centuries, there have been those who have humbly believed themselves to have been cleansed from all actual and inbred sin through the atonement of Christ, and they have made courageous confession of such a grace and blessing.

But these professors of personal, experiential sanctification have in many centuries of the Christian era not constituted a distinct company, being widely scattered geographically and absorbed theologically in the general communities of believers. To this scattered and somewhat undefined company of "holiness people," persons like Thomas a Kempis and Madam Guyon, both

members of the Roman Catholic Church in the period when that body held almost undisputed sway in Western Christendom, belonged. During those uncertain centuries individuals and companies of people set themselves to seek purity of heart and to practice Bible holiness in their conduct and devotions; and our faith in God's goodness and power compels us to say that we believe many of them found what they sought, and lived and died in the enjoyment of the gracious experience of pentecostal sanctification.

Among the Christians of the Church of the Reformation period, we do not find any of them segregating themselves and making some definite conception of experiential and practical holiness their touch stone, until we come to George Fox and the early Quakers. Secular minded historians have magnified the peculiarities of the form of speech, manner of dress and order of worship of the Quakers, but they have generally overlooked the essential distinction which made of them a separate people. But with the ancient Quaker, inward purity was the goal, and the things which we have been taught to remember were, with him, but incidentals. The early Society of the Friends was really, to all intents and purposes, a "holiness church."

But the most momentous occurrence in the facts that are truly prefatory to the "holiness movement," as we have known it, and as we shall describe it in succeeding pages, was the organization of the "Holy Club" at

Oxford, England. The young men who composed this club, of whom John Wesley was the recognized leader, were in earnest to be personally, religiously, "every whit made whole," and they set out systematically to obtain and retain a state of purity of heart and a standard of practice that would be consistent with such a state.

From the "Historical Statement" of the Discipline of the Methodist Episcopal Church for the year 1900, we quote the following words:

"In 1729 two young men in England, reading their Bible, saw that they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people." The statement continues, "This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and Presbyters of the Church of England."

And although, as some have shown, John Wesley lived and died a member of the established Church of England, and although some now who call themselves Methodists seek to blur the specific work which the Methodist people set out to do by confusing the early conception of holiness as a second work of grace, history is impartial in showing clearly that it was not a question of church polity or of the celebration of ordinances that brought the early Methodists out and made

them a distinct people, but that their clear and ringing teaching regarding Christian perfection or perfect love and the manner and means by which it is obtained was the actual cause of their separation and organization.

Methodists of high standing might now even account it unfair if we said that the Methodist Church is a "holiness church," and that its claim to the fullest right to have a separate name and place among Christian denominations is legitimized by its fidelity to the doctrine of its founders on the subject of holiness. In other words, the Wesleys found by reading their Bible that they could not be saved without holiness. They saw, likewise, that men are justified before they are sanctified, and then God thrust them out to raise a holy people, who, according to the doctrines of the founders, would have to get sanctified after they got justified. Therefore, to evade an argument on its present status and classification, and still to maintain all that is essential to our present purpose, we will affirm that the Methodist Church was in its incipiency and earliest decades, to all intents and purpose, and in our sense of the term, a "holiness church."

There was once a time when the majority of aggressive holiness people were in the Friends or Quaker Church. At a later period the vast majority of those who were aggressively seeking to lead men into the experience of holiness of heart as a work of grace wrought in the heart subsequent to regeneration were in the Meth-

odist Church. And while the "holiness movement" has had a scope of influence which has included a portion of a number of churches and a large non-churched population in various Christian lands, still Methodism in its various branches and the people who have either directly or indirectly been influenced by the Methodists, especially the early Methodists, have made by far the largest contribution to it.

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REVIEW

1. How long has the desire to be holy been a characteristic of Christians?
2. Name three saints of the Christian centuries who were noted for personal holiness and for the teaching of holiness to others.
3. What was the real core and central moving cause of Quakerism?
4. Give a brief account of the rise of the Wesleyan Movement.
5. At what period in its history was the Wesleyan Movement most strongly committed to the propagation of the doctrine and experience of holiness?

CHAPTER III

The Interdenominational Holiness Movement

The people of Protestant countries are more or less familiar with religious and reform movements of various types which, though closely related to the churches, do not follow the conventional, denominational programs. The temperance and Sunday school movements are examples of this form of service. It is the custom to speak of these movements as "interdenominational," largely because they are not denominational; although a proper definition of "interdenominational" could scarcely include movements in which no denomination, as such, is formally and officially enlisted.

Virtually ever since the days when the Wesleys organized their "classes," local companies of people, without much regard to their denominational relations, have been called together with more or less regularity, whenever a number of people who desire to "follow holiness" effectively have been discovered. These companies have sometimes been called "bands," and their mutual interests have led these local organizations to organize associations, or conventions of county, state and national scope. These organizations have been somewhat irregular in form and have frequently overlapped in scope, but the purpose all along has been fairly well defined.

With but few exceptions, these bands, associations, and conventions have been theologically agreed on the tenet that, "We cannot be saved without holiness, and that men are justified before they are sanctified." In other words, the people of these informal organizations, with many thousands in the various churches who are not personally represented in these bands, and a few churches which are explicitly defined, constitute what is known as "the holiness movement." And because of their general agreement on the special point in John Wesley's distinguishing doctrine, they are frequently called "second blessing people." By others they are described as being believers in "The Wesleyan doctrine of perfect love or entire sanctification." Left to themselves, as they have frequently been, these people individually, and in some instances, collectively, have given undue emphasis to various incidentals, and have lost their likeness to Wesley in many particulars, maintaining evidence of their Methodistic origin only in the matter of their tenet on "second blessing holiness." In their scattered condition, and with no generally accepted "connectional interests," the holiness people have been found to exist in many "separations," though we refuse to call them all "divisions," seeing they never were united, and in many instances were for a long time unaware of each other's existence.

So long as men consider holiness as just one of the many questions of interest to which the Church must

give attention, even though they may personally profess to be sanctified wholly as a second work of grace, they are no problem to the church of which they are members and they do not chafe for larger liberties or enlist in movements for separate organization. But as soon as they accept the conclusions which logically grow out of the statement, "holiness without which no man shall see the Lord," making the sanctification of Christians a vitally necessary matter, they become in the aggressive and semi-official sense, "holiness people." Thus we may say that while there are "holiness people" who are not actually "holy people," candor and hope move us to say that there are also "holy people," who, as yet, are not really "holiness people."

Although historians do not always take note of it, there must have been something of a lull in the teaching of second blessing holiness, even among the Methodists, after the passing of the Wesleys and their coadjutors. So that during the first half of the nineteenth century, while the Methodists were busy "conquering the new world" through the instrumentality of their famous "circuit riders," holiness became their "neglected theme," as well as the neglected theme of other churches and people. But during the early decades of the second half of the nineteenth century, the modern "holiness revival" appeared. It cannot be traced to any one particular man or to any certain place. It was somewhat spontaneous and unordered. Every noted religious leader of the

period was in some measure brought into touch with it, and the majority of them were with greater or lesser definiteness influenced by it and identified with it. Beginning at a date a little earlier than we have mentioned, Charles G. Finney, the greatest evangelist of the century, made sanctification a dominant note in his preaching, and was himself a striking witness to the baptism with the Holy Ghost after conversion. D. L. Moody, the great soul winner, also had a second epoch in his religious experience and Sam Jones testified definitely to having been sanctified after he was converted.

In the beginning of the revival, the majority of those who preached holiness effectively were Methodists. Some of them were leading Methodists, and they tried hard to bring their church into complete alliance with the movement, believing that the movement would be thereby most effectively propagated and that the church also would enter into a period of unparalleled spiritual prosperity and blessing. But they were not very successful. Some were, indeed, blessed, but the majority were offended and it became increasingly difficult for the earnest advocates of second blessing holiness to promote the revival in their own church. Besides this the message was reaching many in other churches who were not, on the whole, converted to Methodism far enough to want to join the Methodist Church, but they did accept the Wesleyan doctrine of sanctification and receive the experience.

Under these circumstances, the holiness movement could no longer be either inclusively or exclusively Methodist, and out of the necessities of the situation, the "interdenominational holiness movement" arose (it would probably be more nearly correct to speak of it as "undenominational" but we bow to custom). The doctrine taught was that whether a man was Arminian or Calvinist, whether he was an immersionist or an effusionist, whether he was an Episcopalian or a Congregationalist, if he was a Christian, his right and privilege was to seek to be made perfect in love and to receive this grace by faith now. Believing this doctrine, and testifying to this experience, there came into being a people in and out of all communions who were un-alike in all except in their faith and testimony in this special matter. The customary advice to those who were members of the various churches was for them to continue their membership wherever it chanced to be. But in many instances, the prejudice against this doctrine and experience was so great that its adherents and professors were expelled, or their activities so restricted that in order to make their lives count for anything worth while, they were forced to withdraw. Then, as the revival continued, thousands were converted in the holiness revivals and many holiness preachers and leaders who were personally loyal to their own church felt qualms of conscience over being forced to advise new converts to join churches where

their testimony would be ridiculed and their faith assailed.

The campmeeting, an American institution which had largely fallen into disuse, was revived by the early promoters of the holiness movement and it served a wonderful purpose in making it possible for the people to come together without ecclesiastical restraint to hear the message of full salvation preached by the strongest ministers of the times. During the seasons of the year when campmeetings could not be held, conventions of a week to ten days duration were held in churches and public halls wherever opportunity was afforded. As time passed on, holiness meetings of less pretentious scope were held in the cities, towns, villages and country places everywhere. In such cases the hope was that the existing churches would furnish a nucleus for the work and that they would prove proper folds for the converts and for those entering into the experience of entire sanctification. But in spite of all, these meetings usually left a distinct people behind who were never quite at home in churches where the leaders actively opposed or were frigidly indifferent to the doctrine and testimony that had meant so much to them. This situation gave rise to the charge that "holiness splits the church," and so there was frequently more opposition to the second and third meetings than there was to the first. The Wesleyan conception of holiness is such that it is impossible for its sincere adherents to compromise with any substi-

here for it, or to be reconciled to pursue an inadequate course for the sake of peace. In this holiness and anti-holiness in the same church they have a problem that is very difficult for all parties concerned. The resolutions were made the leaders of the first fifty years of the holiness movement appreciated the inevitable question of organization was largely responsible for the formation of several small companies of holiness people into sects and the "sect" thought the words of those days ring so to be worthy, that their influence has been lowered and almost nullified. But it was a serious problem, and our fathers are to be commended for their patience and deliberation, though the consequences of their acquiescence is still deplored. If the right men had taken the right steps at the right time, doubtless there would have been a holiness church as distinct and definite as the Church of the Nazarene with a million members, but a church would make itself felt in this day of political infidelity and spiritual darkness when its ministry is so much needed.

In many places where a nucleus of holiness people was gathered from within and outside of the denominations in the cities, towns and rural communities where the spiritual conquests of full salvation were enthusiastic, it seemed wise to organize "holiness bands" somewhat after the plan of the "classes" which John Wesley set up. And wherever two or more of these bands were sufficiently contiguous to permit of a community of in-

terest was incidentally and intentionally created and this led on to the organization of county and state interdenominational associations for the promotion of holiness. Out of the work of Inskip, McDonald, Wood and their coadjutors grew the National Association for the Promotion of Holiness which assumed certain advisory relations to state and local associations and which has continued certain efforts for country wide holiness evangelism until this present time. Also the Holiness Union which was organized by H. C. Morrison and his colaborers assumed a general character and continued to function for a number of years.

Associations were organized in many states, but those in Iowa and Texas probably grew to the most pretentious proportions and were the most effectively organized. The Iowa Association still functions, but when the majority of the bands in Texas became local congregations of the Church of the Nazarene and the majority of the ministers became members of the church, the work of the interdenominational association was formally abandoned.

Following up the line which we have started we cannot account for all the definite holiness churches which exist in the country; for certain of them like the Free Methodist and the Reformed Baptists and the Wesleyan Methodists were direct developments within mother denominations. Their pedigrees are just as honorable as any other, but they do not so clearly follow out the

interdenominational branch, but rather class as definite holiness reforms within denominational confines.

The Church of the Nazarene, the Pilgrim Holiness Church and a number of smaller organizations are direct and inevitable descendants of the interdenominational holiness movement. Therefore, the membership of these churches is, from the standpoint of its source, decidedly cosmopolitan. It is likely that more Nazarenes are of Methodist extraction than of any other one denomination, but the percentage from other communions and from "unchurched" peoples is quite large, and this is the underlying cause of the composite polity under which the Church of the Nazarene operates. The demand for union upon the basis of essentials has driven those of episcopal tendencies to adopt a modified superintendency and it has likewise compelled congregationalists to agree to a degree of connectionalism that they would not have personally preferred. But from the standpoint of doctrine and purpose, the Church of the Nazarene is Methodistic and a summary of Methodism and her legitimate offspring will in the future, no doubt, include the Nazarenes.

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REVIEW

1. Give account of the rise of the interdenominational holiness movement.

2. What were the principal forms of service in the early holiness movement?

3. Name four leaders of the interdenominational holiness movement.

4. Why did it finally become necessary for the holiness people to organize into churches?

5. What are the principal denominations which sprang from the interdenominational holiness movement?

CHAPTER IV

The Church of the Nazarene

The original promoters of holiness in the modern period had no thoughts or plans for organization, but expected to carry on their work effectively within the organizations which already existed. There is no doubt but that many of them were sadly disappointed when the churches of which they were members and among which they prosecuted their labors gave final proof of their intention to refuse the gospel of full salvation as it had been taught by Wesley. And when this final decision became apparent the original leaders were confused, and never did regain their strength or find a clear road out for those who were depending upon them for human direction. Finding themselves *persona non grata* in their own churches and finding hostility for their disciples in whatever folds they sought refuge, these early leaders persistently preached "stick to the church you are now in and make it a missionary field for the work of holiness." And these early leaders were always fearful of any tendencies toward concrete organization among holiness people.

But wherever people in sufficient numbers adhere to a doctrine or practice which they consider vital, or-

ganization is but an alternate with confusion and failure. The last of the original promoters of the modern holiness movement and a good many of the second generation saw and acknowledged this truth, and the most courageous among them began to prophesy that a definite holiness church would be organized and some of them moved out in the vanguard of the rising movement.

The organization of the first congregations which formed the beginnings of the Church of the Nazarene was spontaneous and simultaneous in several sections of the country. Perhaps we can state the story of these "beginnings" in no better language than that contained in the carefully prepared "Historical Statement" in the 1923 edition of the Manual of the Church of the Nazarene. Beginning with paragraph two on page 13 of the Manual, the statement reads as follows:

"In January, 1894, William Howard Hoople, a business man in New York City, founded a mission in Brooklyn, which, in the following May, was organized as an independent church, with a membership of thirty-two, and called 'Utica Avenue Pentecostal Tabernacle.' A church edifice was afterward erected, and Mr. Hoople was called to the pastorate. The following February the Bedford Avenue Pentecostal Church was organized, in an abandoned church building, and a little later, the Emmanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the "As-

sociation of Pentecostal Churches of America,' adopting a constitution, a summary of doctrines, and by-laws. This association was duly incorporated. Associated with Rev. William Howard Hoople in this work were: Rev. H. B. Hosley, Rev. John Norberry, Rev. Charles Be-Vier, and Rev. H. F. Reynolds

"In the meantime, several independent churches had been organized for the same purpose in New England, and a ministerial organization had been effected, known as the Central Evangelical Holiness Association. Prominently connected with this work were Rev. F. A. Hillery, Rev. C. Howard Davis, and Rev. F. L. Sprague. In November, 1896, upon invitation of the Association of Pentecostal Churches of America, a joint committee of these two associations and other independent churches met in the city of Brooklyn, New York. This meeting resulted in several of these churches uniting with the Association of Pentecostal Churches of America.

"In October, 1895, a number of persons, under the leadership of Rev. Phineas F. Bresee, D.D., and Rev. J. P. Widney, LL.D., formed the First Church of the Nazarene, at Los Angeles, California, with one hundred and thirty-five charter members. They adopted statements of belief, and agreed to such general rules as seemed proper and needful for their immediate guidance, leaving to the future the making of such provisions as the work and its conditions might necessitate. As a re-

sult of this organization, a number of churches sprang into existence, reaching as far east as Chicago.

"As these two bodies came to know more of each other, it was felt that they should unite; and, after consultation by delegates from one body to the other, the following basis of union was prepared and unanimously adopted by both bodies. The first union Assembly was held in Chicago, in October, 1907.

Basis of Union

"It is agreed that the two churches are one in the doctrines considered essential to salvation, especially the doctrines of justification by faith and entire sanctification subsequent to justification, also by faith, and, as a result, the precious experience of entire sanctification as a normal condition of the churches. Both churches recognize that the right of church membership rests upon experience; and that persons who have been born of the Spirit are entitled to its privileges.

"We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere.

"We are agreed that authority given to superintendents shall not interfere with the independent action of a fully-organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to insti-

tute; the election of delegates to the various assemblies; the management of their own finances; and of all other things pertaining to their local life and work.

"It is agreed that any church of the Association of Pentecostal Churches of America going into this organization which may feel it imperative with them to continue to hold their property in like manner as at present, shall be at liberty to do so.

"It was agreed that the name of the united body should be, 'The Pentecostal Church of the Nazarene.'

"In 1894, the first organization of the Church of Christ was effected by Rev. R. L. Harris, at Milan, Tennessee, with fourteen members. This church was deemed necessary to conserve the work of Holiness, and soon spread throughout Western Texas and Arkansas. Prominent among the leaders was Mrs. Mary Lee Harris (*now* Mrs. Cagle), the wife of Rev. R. L. Harris, who took up the work after the death of her husband.

"In 1898, the first Holiness churches were organized in Texas, by Rev. Thomas Rogers and Rev. Dennis Rogers, who came from California.

"In 1900, the first Independent Church of Christ was organized, by Rev. C. B. Jernigan, at Van Alstyne, Texas, and the denomination grew and prospered until, in 1903, there were twenty church organizations.

"In 1904, at Rising Star, Texas, the Independent Holiness Church and the Church of Christ were united in one body, called the Holiness Church of Christ.

"At the General Assembly of the Pentecostal Church of the Nazarene, at Chicago, in 1907, in response to an invitation, several persons were present from the Holiness Church of Christ. Some of these were appointed to attend; but were not authorized to take any action with reference to organic union. The Assembly invited them into counsel, and provisional arrangements were made for incorporating this Church into the general body, upon proper action on their part; and this was finally consummated in the meeting of the General Assembly, at Pilot Point, Texas, October 8, 1908.

"In the year 1898, Rev. J. O. McClurkan and a few of God's children called a meeting of the Holiness people of Tennessee and adjacent states to be held in Nashville. At this convention an association was formed known as the Pentecostal Alliance, which name was afterward changed to the Pentecostal Mission. From the beginning these people were evangelistic in spirit, having a burning desire to disseminate the doctrine and experience of sanctification; hence there came together in different sections of the Southland groups of Holiness people, known as bands of the Pentecostal Mission. They were decidedly missionary in spirit, and soon were sending their representatives to 'the regions beyond.' Throughout their career they have been characterized by this missionary zeal.

"At different times the question of the union of the Pentecostal Mission with the Pentecostal Church of the

Nazarene had been discussed, and on February 13, 1915, this union was effected at Nashville, Tennessee, thus uniting both the home and the foreign work of the Pentecostal Mission and the Pentecostal Church of the Nazarene.

"In November, 1901, the first stage in the present Holiness Church Movement in the British Isles began, when the Rev. George Sharpe, who had been for thirteen and one-half years a preacher in the Methodist Episcopal Church, accepted a call to the Congregational Church at Ardrossan, Scotland. In September, 1905, he was accepted as the minister of Parkhead Congregational Church, Glasgow, where, after a strenuous, successful, and glorious ministry of thirteen months, he was evicted for preaching Bible holiness.

"On September 30, 1906, the first services of the first distinctively holiness church were held in the Great Eastern Roads Hall, Glasgow. The charter members numbered eighty. Other churches were organized and became the Pentecostal Church of Scotland. Visits of Dr. E. F. Walker and Dr. H. F. Reynolds to Scotland, and a visit of Rev. George Sharpe and Mrs. Sharpe to the Fourth General Assembly, at Kansas City, Missouri, led the way to union with the Church of the Nazarene, which was consummated in November, 1915.

"The General Assembly of 1919, in response to memorials from thirty-five District Assemblies, changed

the name of the organization to 'Church of the Nazarene.' "

Rev. C. W. Ruth, who had done evangelistic work in the East, became early associated with Dr. Bresee and served as assistant pastor of First Church, Los Angeles, for eighteen months, during Dr. Bresee's pastorate there. Rev. Ruth became much exercised over the desirability, and possibility of the union of the various holiness bodies in the country and was one of the prime promoters of the movement which brought about the union of the Church of the Nazarene and the Association of Pentecostal Churches of America in 1907. And while engaged in this union movement, he took up correspondence with Rev. C. B. Jernigan, who was an outstanding leader of the Holiness Church of Christ in the South, and between them they succeeded in bringing about the preliminaries which led on to the union of 1908. Rev. Ruth may, therefore very properly be called the father of the movement which resulted in the unions described in the preceding paragraphs.

This brief record taken in connection with the well known faith of Protestantism to the effect that the Church is composed of regenerated believers, and that the essential form of its organization need by no means be elaborate, is sufficient to give one a fair understanding of such history and service as are peculiar to the Church of the Nazarene. And as the following chapters must needs take cognizance of the historical development of

the subjects which they treat, the reader is referred to such chapters as would likely include the subject of his inquiry.

But from what we have said one must readily see that it is difficult to answer the very ordinary question, "Just when was the Church of the Nazarene organized?" However, the General Assembly of 1923 appointed a committee for the correction of the Historical Statement, and a portion of the committee's report appears as paragraph 467 in the Manual of 1923 and reads as follows: "We would recommend that the time when the Second General Assembly of our church met at Pilot Point, Texas, and the three streams of the 'water of life' had their glorious confluence—one from the Pacific, one from the Atlantic, and one from the Gulf of Mexico—be recognized as the date when our church wedding took place, and we were united as one people amidst scenes of rapture far transcending the possibilities of description. We would further recommend that the Board of General Superintendents be authorized to fix the exact date of this great spiritual marriage, and to make all necessary arrangements for its proper observance throughout our church." While this report calls for a pronouncement from the Board of General Superintendents, which pronouncement has not as yet appeared, still it would seem that the date for the beginning of the Church of the Nazarene as a united people must by very fact be placed as October 8, 1908.

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REVIEW

1. At about what date did the general movement toward organization among holiness people become especially manifested?

2. In what four sections of the United States did the organizations which now constitute the Church of the Nazarene arise?

3. Give account of the union of 1907.

4. Give account of the unions of 1908 and 1915.

5. What is the official date fixed as the beginning of the denominational history?

CHAPTER V

The Doctrines of the Church of the Nazarene

The Church of the Nazarene is evangelical and orthodox, as these terms are understood by Protestant people in general. The church officially and the people severally and collectively have no sympathy with heterodox doctrines whether they are presented in the form of "advanced scholarship" by so-called Modernists or in the form of fads and fanaticism by irresponsible individuals or novitiate movements and organizations. The church stands firm for an inspired Bible, the blood atonement, the fallen condition of man, the necessity of regeneration and the proper destiny of the wicked and the righteous. There are no ministers of Unitarian tendencies or of Modernistic notions in the church, and no members who call for a mutilated Bible or a limited faith. Both in head and in body the church is solid for the historic faith of Christianity as it has come down to us from Jesus and the Apostles.

The doctrinal section of the 1923 edition of the manual of the Church of the Nazarene contains five divisions:

I. The Articles of Faith. These are sixteen in number; and while the form of statement has been cor-

rected and improved from time to time, the substance of these articles has continued virtually as it was when adopted by the united church in 1908, and since these articles were included in the proposed constitution of the church without any opposition among the delegates of the General Assembly of 1923, it seems likely that they are permanent tenets by which the church will abide.

The articles of faith are as follows:

I. *Of the Triune God*

We believe in one eternally existent, infinite God, Sovereign of the universe. That He only is God, creative and administrative, holy in nature, attributes, and purpose. That He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

II. *Of Christ, the Son of God*

The eternally existent Son, the Second Person of the adorable Trinity, is Divine. As the Son of God, He became incarnate by the Holy Spirit, being born of the Virgin Mary, thus uniting with Himself, inseparably, the divinely begotten Son of Man, called Jesus. So that two whole and perfect natures—that is to say, the Godhead and manhood—are thus united in one person, very God and very man.

We believe that Christ truly rose again from the dead, and took again His body, with all things apper-

taining to the perfection of man's nature, wherewith He ascended into heaven, and there is engaged in intercession at the right hand of the Father until He shall come again.

III. *The Holy Spirit*

We believe in the Holy Spirit, the Third Person of the Godhead, ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

IV. *The Holy Scriptures*

By the Holy Scriptures we understand the sixty-six books of the Old and New Testaments, given by Divine inspiration, revealing the will of God concerning us in all things necessary to our salvation; so that whatever is not contained therein is not to be enjoined as an article of faith.

V. *Original Sin or Depravity*

Original sin, or depravity, is that corruption of the nature of all offspring of Adam, by reason of which every one is very far gone from original righteousness, or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually. In the Scriptures it is designated as "the carnal mind," "our old man," "the flesh," "sin that dwelleth in me," and similar ex-

pressions. It continues to exist with the new life of the regenerate, until eradicated or destroyed by the baptism with the Holy Spirit.

VI. *Atonement*

We believe that the atonement made by Jesus Christ through the shedding of His own blood for the remission of sins and the cleansing of the heart from all original sin, is the only ground of salvation, and is provided for every individual.

VII. *Free Will*

The condition of man after the fall of Adam is such that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasing and acceptable to God, without the grace of God by Christ assisting us.

VIII. *Repentance*

Repentance is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning from sin.

Repentance from sin and toward God is demanded of all who by act or attitude have become sinners against Him. Ability of will to repent is given all who know and deplore their guilt as sinners.

To all who will repent, the Spirit of God gives the gracious help of penitence of heart and hope of mercy,

that they may believingly receive Christ as Lord and Savior, unto pardon and spiritual life.

IX. *Justification*

Justification is that gracious and judicial act of God by which He grants full pardon of all guilt and complete release from penalty of sins committed, to all who believingly receive Jesus Christ as Savior and Lord. To all such He also grants acceptance as righteous through the merits of Jesus Christ.

X. *Regeneration*

Regeneration is the new birth of the soul, through the gracious work of God, whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, obedience, and love. This work of regeneration is simultaneous with justification.

XI. *Entire Sanctification*

Entire sanctification is that act of God, subsequent to conversion, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotement to God and the holy obedience of love made perfect. It is provided for through the precious blood of Jesus and is wrought instantaneously by the baptism with the Holy Spirit, the conditions being en-

tire consecration and appropriating faith; and to this work and state of grace the Holy Spirit bears witness.

NOTE—This experience is also known by various terms, representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fulness of the Blessing," and "Christian Holiness." There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, but the latter is the result of growth in grace. It is one thing to have the heart all yielded to God and occupied by Him; it is quite another thing to have the entire character, in every detail, harmonize with His Spirit, and the life become "conformable to his image."

XII. *The Second Coming of Christ*

We believe that the Lord Jesus Christ will return to judge the quick and the dead; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

We do not, however, regard the numerous theories that gather around this Bible doctrine as essential to salvation; and so we concede full liberty of belief among the members of the Church of the Nazarene.

XIII. *Resurrection*

The Scriptures say concerning this glorious consummation of the walk and warfare of the children of God: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sor-

row not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4: 13-18). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

XIV. *Destiny*

Concerning all who savingly believe in and obediently follow Jesus Christ our Lord, everlasting and glorious life, with rewards of grace in heaven, are assured. The fuller rewards and the greater glories are reserved until the resurrection of the saints and the day of judgment. It is equally certain that persistence in sin and the rejection of Christ and salvation will involve ever-

lasting punishment and misery for the finally impenitent sinner.

XV. *Baptism*

Christian Baptism is a sacrament, or ordinance, signifying acceptance of the benefits of the atonement of Jesus Christ.

It is to be administered by ministers to believers as declarative of their faith in Him as their Savior, and full purpose of obedience in Holiness and Righteousness.

Baptism, being the symbol of the New Testament, young children may be baptized, upon request of parents or guardians, who shall give assurance for them of necessary Christian training.

Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

In case a Pastor, when requested to administer baptism in a mode which he deems unscriptural, has conscientious scruples against so administering the ordinance, he shall not be required to do so; but he shall see that the candidate for baptism shall be baptized in the mode desired by the applicant.

XVI. *The Lord's Supper*

The Memorial and Communion Supper instituted by our Lord and Savior is essentially a New Testament ordinance. It is declarative of His sacrificial death, through the merits of which we, as believers, have life and salvation, and promise of all spiritual blessings in Christ.

It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they

show forth the Lord's death till He come again. Being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

Of the obligation to partake of the privileges of this Sacrament as often as we may be providentially permitted, there can be no doubt.

II. The Church. Under this division three items appear as follows:

I. *The General Church*

The Church of God is composed of all spiritually regenerate persons, whose names are written in heaven.

II. *The Churches Severally*

The churches severally are to be composed of such regenerate persons as by providential permission, and by the leadings of the Spirit, become associated together for holy fellowship and ministries.

III. *The Church of the Nazarene*

We seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, and their upbuilding in holiness, together with the preaching of the Gospel to every creature. We also seek the simplicity and pentecostal power manifest in the primitive New Testament Church.

AGREED STATEMENT OF BELIEF

Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience.

Whatever is thus essential lies at the very basis of their association and fellowship in the church, and there can be no failure to believe this without forfeiting Christian life itself, and thus the right of all church affiliation. That which is not essential to life in Christ Jesus may be left to individual liberty.

We, therefore, deem belief in the following brief statements to be sufficient:

First. In one God—the Father, Son, and Holy Spirit.

Second. In the Divine inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.

Third. That man is born with a fallen nature, and is therefore, inclined to evil, and that continually.

Fourth. That the finally impenitent are hopelessly and eternally lost.

Fifth. That the atonement thorough Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

Sixth. That believers are to be sanctified wholly, subsequent to conversion, through faith in the Lord Jesus Christ.

Seventh. That the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

Eighth. In the return of our Lord, in the resurrection of the dead, and in the final judgment.

III. The General Rules. This division reads as follows:

To be identified with the visible Church is the blessed privilege and sacred duty of all who are saved from their sins, and are seeking completeness in Christ Jesus. It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety; that they shall earnestly desire to be cleansed from all inbred sin; and that they shall evidence this—

§ 1. By avoiding evil of every kind, such as:

(1) Taking the name of God in vain.

(2) The profaning of the Lord's Day, either by unnecessary labor or business, or patronage or reading of secular papers, or by holiday diversions.

(3) The use of intoxicating liquors as a bever-

age, or trafficking therein. The giving influence to, or voting for, the licensing of places for the sale of same. The use of tobacco in any of its forms, or the trafficking therein.

(4) Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good name of others.

(5) Dishonesty, taking advantage in buying and selling, bearing false witness, and like works of darkness.

(6) The indulgence of pride in dress or behavior. Our people are to dress with the Christian simplicity that becometh holiness. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2:9, 10). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

(7) Such songs, literature, and entertainments as are not to the glory of God; the theater, the ballroom, the circus, and like places; also, lotteries and games of chance; looseness and impropriety of conduct; mem-

bership in or fellowship with oathbound, secret orders or fraternities. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Corinthians 6:14, 17).

§ 2. By doing that which is enjoined in the Word of God, which is both our rule of faith and practice, such as:

(1) Being courteous to all men.

(2) Contributing to the support of the Ministry and the Church and its work, according to the ability which God giveth.

(3) Being helpful to those who are of the household of faith, in love forbearing one another.

(4) Loving God with all the heart, soul, mind, and strength.

(5) Attending faithfully all the ordinances of God, and the means of grace, such as, the public worship of God, the ministry of the Word, the Sacrament of the

Lord's Supper; searching the Scriptures and meditating therein; family and private devotions.

(6) Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.

(7) Pressing upon the attention of the unsaved the claims of the Gospel, inviting them to the house of the Lord, and trying to compass their salvation.

§ 3. It is expected of those who remain with us that they be in hearty fellowship, not inveighing against our doctrines and usages, but being in full sympathy and conformity therewith.

IV. Special Advices. This division reads as follows:

I. *Support of the Ministry*

"Even so the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14).

1. Of the obligation of the Church to provide for the support of its Ministers, who by the call of God and under the directions of the Church give themselves wholly to the work of the Ministry, we are advised by the Lord, and as members of the Church we are voluntarily committed thereunto.

We advise, therefore, that weekly offerings be the usual method of this holy business, and that the tithing principle be chosen as best, if not also obligatory.

2. For other matters of Christian pecuniary obligation and for works of benevolence, such freewill offerings as may be found necessary are advised.

II. *Divine Healing*

We believe in the Bible doctrine of Divine Healing, and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies, when necessary, are not to be refused.

III. *Temperance and Prohibition*

1. The Holy Scriptures and human experience alike condemn the use, as a beverage, of intoxicating drinks. The manufacture and sale of such liquors for such purposes is sin against God and the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic is the duty of civil government. It can not be licensed without sin, and voters are largely responsible for the acts of the government. No voter can vote for license, or for a party favoring it, without becoming a partaker of this crime against humanity. To rent or lease property to be used for such business, or to be a bondsman for persons engaged in the traffic of intoxicating drinks, can but be considered a misdemeanor.

2. Only unfermented wine is to be used in the Sacrament of the Lord's Supper.

IV. *Marriage*

The institution of Marriage, being ordained of God, is the basis of the family, the cornerstone of our Christian civilization, and an essential component of the Church of Christ. Our blessed religion, morality, and free institutions are all closely related to it. We should cherish it in our thought as a sacred estate, and deliberation and prayer should precede any step in the matter. Christians should marry only in the Lord, and "be not unequally yoked together with unbelievers" in this most intimate and sacred relation.

V. *Divorce*

1. We hold that persons who have been divorced by civil law, where Scriptural grounds for divorce did not exist, and have subsequently remarried, are living in adultery, and are unworthy of membership in the church; and though there may exist such other causes and conditions as may justify one party in seeking legal separation, yet only the Biblical cause for divorce (namely, adultery) will supply such moral grounds as may justify the innocent party in remarrying.

2. The Ministers of this Church are positively forbidden to solemnize the marriage of persons not having the Scriptural right to marry.

VI. *Church Officers*

We advise our Churches in selecting their Church officers to elect only such as are clearly in the experience of entire sanctification.

V. The Minister. This division reads as follows:

1. The perpetuity and the efficiency of the Church of the Nazarene, as an evangelizing agency, largely, if not wholly, depend upon the spiritual qualifications, the character, and the manner of life of its Ministry.

2. The Minister of Christ is to be in all things a pattern to the flock—in diligence, earnestness, discretion, punctuality. "By pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left."

3. A Minister of the Gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit. He must have a deep sense of the fact that souls for whom Christ died are perishing, and that he is called of God to proclaim to them the glad tidings of salvation. As our Lord "called to him whom he would," and chose and ordained His twelve Apostles "that they might be with him, and that he might send them forth to preach," so He doth

still call and send forth messengers of the Gospel. The Church, illuminated by the Holy Spirit, will recognize the Spirit's call.

4. A Minister must have gifts, as well as grace, for the work. He will have a thirst for knowledge, especially of the Word of God; sound judgment and good understanding; clear views concerning the plan of redemption and salvation as revealed in the Scriptures. Saints will be edified and sinners converted through his ministry. He must be an example of prayer.

5. When the Church discovers the Divine call, the proper steps should be taken for its recognition and indorsement, and all suitable help should be given to open the way into the Ministry.

A survey of this section reveals the fact that Article XI which deals with Entire Sanctification is the distinguishing doctrine of the church. The Free Methodist Church and some others have like articles, and the Church of the Nazarene is not distinguished from them in this particular; but as regards the denominations of Protestantism in general, this tenet is differentiating.

In the division on The Church the same distinction is brought out in the statement on The Church of the Nazarene and in item six, paragraph 2 under Agreed Statement of Belief. Also item 4, paragraph 2 under General Rules proposes a standard of heart and life which requires entire sanctification to make it effective.

And finally, paragraph 3 under The Minister requires that the ministers of the Church of the Nazarene must be sanctified wholly by the baptism with the Holy Spirit; and thus the distinguishing tenet of entire sanctification is seen to continue through the whole doctrinal section of the Manual.

There are two distinctive requirements in the General Rules which are not usually found in the manuals of Protestant churches. The first of these is found in rule 3 in the first division of the General Rules and forbids the use and trafficking in tobacco. The second is a part of rule seven of the same division and forbids membership in or fellowship with "oathbound, secret orders or fraternities."

The objective of the church is always holiness, and to reach this objective holiness is taught as a doctrine, urged as an experience, and required as a practice. And these things are not done passingly as though the matter were incidental, but earnestly and insistently as prerequisites of eternal salvation. For this reason the Church of the Nazarene claims the right to be known as a distinctive holiness church.

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REVIEW

1. In what general class is the Church of the Nazarene as to doctrine?

2. Recite the eight tenets of the shorter creedal statement.

3. Recite the sixteen tenets of the longer creedal statement.

4. What is the distinguishing tenet in the doctrinal statement of the Church of the Nazarene?

5. Give four synonyms for the term entire sanctification.

CHAPTER VI

Evangelism

The widespread evangelistic program carried on by interdenominational and independent agencies in the holiness movement during the last half of the nineteenth century drew out a somewhat definite nucleus of "holiness people" in hundreds of cities, towns, and country communities throughout the land; and by this means the "material" for the organization of the majority of churches of the Church of the Nazarene was provided. And being brought into the experience of holiness in these definite evangelistic meetings, the early Nazarenes, like those of the present time, were strong supporters of "revivals." And it has ever been the custom in the majority of our churches to have from one to three "protracted meetings" each year. These meetings vary in length from ten days to three or four weeks and it is during these periods that the majority of conversions are had and the larger portion of accessions take place.

Every church of the Church of the Nazarene is expected to keep something of a revival tide on throughout the year, and conversions are expected in the regular services of the week and of the Sabbath; still it is found necessary to do more or less seed sowing in the matter

of securing attendance in the Sunday school, in getting acquainted with the people whom it is the desire to reach, and in training the young converts for Christian service. And it is found that a too strong urgency upon visitors at the services when there is no special conviction has somewhat of a driving effect. So the better way is to attempt periodical revivals, making the intervening months somewhat supplemental to the revival that is past and preparatory to the next one called for on the calendar of the church. At any rate, this is the general plan followed in many, if not in the majority of our churches.

Naturally a program like this calls for the time of a great many ministers and gospel singers who are required to devote their attention to these revivals in established churches and in communities where there is hope and prospect of establishing churches of the Church of the Nazarene. But this form of service has an especial appeal to people who are possessed of a good degree of spiritual zeal and fervor, so that there has usually been quite a sufficient number of volunteers for the evangelistic work. In fact, the problem has been to secure suitable pastors for the existing churches and for those in the process of formation. However, the evangelistic work has proved to be quite an acceptable training school for the pastorate and some of the most faithful and successful pastors of the denomination were evangelists during the formative period of their ministry, and a

number of District Superintendents are even at the present time more largely occupied with programs of evangelism than with the closer details of organization.

From the beginning, the evangelistic work has gathered about the personalities of a large number of ministers of the average type, with but a small sprinkling of outstanding leaders. And every effort to bring evangelism under the direction of set and compact organization and superintendence has met with but small success. The General Assembly of 1919 ordered a board of "Home Missions and Evangelism," the special province of which was to give superintendence to a general and intensive program of evangelistic endeavor. At the close of that Assembly, Rev. U. E. Harding was made General Secretary and special executive of this Board and set forth upon his great task. But by the time for the meeting of the Board in February, 1920, at which time all the General Boards of the church met in Kansas City, Mo., Rev. Harding had decided that it was impossible for one man to give an effective superintendence to a program which must necessarily cover so wide a field; so upon his recommendation, the Board divided the United States and Canada into six Home Mission zones. Or rather the Board adopted the Educational Zones, which had previously been outlined by the Board of Education, as zones for Home Mission and Evangelistic activities, and appointed a Secretary over each of these. Fuller details with reference to this are given in our chapter

on "The Polity of the Church," so we will pause here only to remark that the small favor with which this arrangement met was in a large measure due to the difficulty of "organizing" the evangelistic agencies of the church. Not that the people generally especially resented the interference, but rather because the success of this form of Christian endeavor requires a large degree of freedom from interference and adaptation to so large a variety of circumstances and conditions that general direction is either too weak to be effective or too exacting to be acceptable.

Also, at the Assembly of 1919 agitation in favor of the organization of an "Evangelistic Association" resulted in some preliminary steps looking in that direction, but the matter was laid over without definite action. At the General Assembly of 1923 a number of meetings of evangelists were held and finally agreement for organization was reached by about seventeen evangelists, officers were elected and announcement was made through the *Herald of Holiness* of the general purpose and opinion was asked as to the advisibility of pushing forward and making the organization permanent. The object was quite simple, consisting of a mere plan for the assistance of evangelists and churches in arranging for proper help for evangelistic meetings, but the response to the notice was considered unfavorable and the organization was allowed to die.

From the beginning of the denomination's history,

the District Assemblies have exercised the right to pass on the qualifications of such of their ministers as desire to enter evangelistic work and to commission those considered worthy to this special field. This arrangement has helped some, but there has been a manifest tendency to commission men who were not acceptable as pastors and whom the Assembly does not desire to offend, when the likelihood that such candidates will make a success of this most important and difficult work is exceedingly small. There is no need for more machinery for the handling of this problem, but there is need of greater care on the part of District Assemblies in order that the evangelist's calling may not be jeopardized and its influence hurt by the entrance of too large a percentage of mediocre men into it. The pastorate is evidently the normal place for the normal minister and only such as have special gifts can permanently succeed in the special calling of the evangelist. However, like many another problem, this one will largely solve itself by the fact that men whose services are not demanded by the church will finally voluntarily drop from the list of commissioned evangelists. And perhaps we should not be sorry that this noble calling so naturally and perfectly purges itself from professionalism.

The District Superintendent and his Advisory Board, or sometimes, the District Home Mission Board, is found to be very effective in the superintendence of evangelistic efforts in fields where it is desired to open

new churches and many districts are doing splendid work in this sphere. By means of the assistance that the District is able to give in the way of furnishing tents and incidentals, many evangelists are able to go into communities where we have no nucleus and hold good meetings and prepare the way for organization. And this superintendence being of a local nature, is found to be quite effective and bids fair to become permanent in our work. In fact there is a feeling that the District Superintendent should not be contented to simply visit and strengthen the churches which are already on his field, but that he should be zealous in the opening of new places and in the establishing of churches within the bounds of his district. And as a district becomes stronger and its churches better organized, it is possible for the District Superintendent to turn his attention more and more to "the regions beyond."

The General Assembly of 1923 arranged for the Home Missionary features of the General Church to be taken care of as a department of the General Board. But the methods of operation were so far amended as to include but little except financial aid to weaker districts with the possibility of undertaking some work in "unoccupied territory," under the special direction of the General Superintendents. Under this arrangement, in all organized Districts, even though the local force is very weak, the work of evangelism will be carried on under the direction of the District organization, while General

Home Missions under the special direction of the General Superintendents is authorized to carry forward the work of evangelism in sections where we have no organized District and where there is prospect that a church might be organized or where a territory may be designated as "Home Mission" territory and the officers of the organization may be appointed by the General Superintendents. Thus provisions are made for an official program of evangelism to be carried out everywhere.

But yet the most effective evangelism so far has been what might be called "unofficial" evangelism, and has arisen from the initiative of the evangelists themselves and of interested people in cities and communities where it is desired to conduct full salvation meetings and to organize churches.

Before the organization of the Church of the Nazarene, Rev. Bud Robinson was one of the most prominent evangelists in the interdenominational Holiness Movement. He early came into our denomination and has from the start been the outstanding evangelist of the church. And at this present writing, his popularity and usefulness are in no wise abated, but wherever he goes, the name of "Bud" Robinson possesses a magical drawing power that is not found in any other name in the Church of the Nazarene or in the holiness movement. This man's singular grasp of the saving truths of the gospel of full salvation, his unquestioned orthodoxy in every particular, his peculiar and remarkable life ex-

perience and his unique manner of presenting the truth make him a universal favorite whom one cannot afford to miss hearing. Born in 1860, he now passes for an "old man" among us and is familiarly known as "Uncle Buddie." His life's story written by himself and called "Sunshine and Smiles," his "Pitcher of Cream," and "My Hospital Experience" are his most characteristic books; though his "Mountain Peaks," "Bees in Clover," and a number of other books have had a wide circulation and have accomplished much good.

We use Bud Robinson rather as an illustration, for it would scarcely do to attempt to give a directory containing the names of the more than two hundred men and women who give their time to evangelistic meetings in and for the Church of the Nazarene. Many of these have hundreds of professions of regeneration and entire sanctification every year, and from these come many members into the Church of the Nazarene.

The demand for evangelistic singers has called forth some splendid and consecrated talent. It has been found that evangelistic singing is a calling within itself and that it demands thorough preparation, unmeasured consecration and fullest industry and devotion. And many splendid men and women are devoted to this special line of service.

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REVIEW

1. What may be said of the place evangelism has occupied in the making of the Church of the Nazarene?
2. Have attempts to apply special organization to evangelists and evangelism met with success?
3. Who is named as example of Nazarene evangelists?
4. How are evangelists commissioned?
5. What factors contribute to the supplying of a sufficient number of evangelists at all times?

CHAPTER VII

Nazarene Foreign Missionary Activities

It is impossible for any movement to consistently claim any close spiritual connection with things Pentecostal without being profoundly and practically interested in "the uttermost parts of the earth," as well as in "Jerusalem, Judea and Samaria;" for our Divine Master prophesied that the coming of the Holy Spirit upon the Church would impel a service as far reaching as the needs of men. It, therefore, should not be thought egotistical for the Church of the Nazarene to claim to be a "Missionary church." Of course, it must do more than claim this, and if its records do not support its profession in this matter, comparative figures will show it. Though, like all human endeavors, the work of the church along this line has always fallen far short of the ideal which its leaders have felt and still feel should be attained.

Every one of the principal branches which make up the united body now known as the "Church of the Nazarene" had made a beginning in the Foreign Field before the union was accomplished. Perhaps the actual "beginning" was made by the brethren in the East; for when the question of the union of the "Central Evangelical Holiness Association" of New England and the

"Association of Pentecostal Churches of America" was being considered it was declared that " it seemed desirable to members of both these bodies, for the purpose of increased efficiency in the advancement of the Redeemer's kingdom, by the spread of scriptural holiness in home and foreign fields, that a union of the two organizations in some way be provided for." And even before the union was accomplished, and during the same year (Nov. 12, 1896), in which it was arranged, the brethren of the New England branch had a preliminary organization and raised some funds for the work. Rev. H. F. Reynolds, General Superintendent since 1907, was the first missionary treasurer and his first report covered the period from April 1, 1896, to April 10, 1897, and showed receipts $715.35, disbursements $548.97, balance in treasury $166.38. Accounts of that report say, "Brother Reynolds said that it was estimated that $2,200 would pay the passage and support of four missionaries in India for one year. The same amount would be required for home work. The report was accepted." A year later the treasurer's report showed receipts amounting to $2,108.27, and whereas the former report showed only six churches out of seventeen contributing, the second report showed that nineteen out of twenty-six gave something to missions during the year. Their first five missionaries were sent to India in 1898. In 1901 this eastern contingency opened work in Brava, Cape Verde Islands. The Pentecostal Mission of Nash-

ville, Tenn., which became a part of the Church of the Nazarene in 1915, sent missionaries to Guatemala in 1901, to Cuba in 1902, and to Western India in 1903. The "Holiness Church of Christ" and other southern contingenies sent out missionaries in 1903, and the Nazarenes from the Pacific coast adopted the work at Hope School, Calcutta, India, early in 1907. When the General Assembly met at Pilot Point, Texas, in October, 1908, representatives of the three bodies which composed the united church were doing work in Calcutta, India, in what was called "Hope School," and Spanish mission work in Los Angeles, California, and El Paso, Texas; these stations being operated by the Nazarene branch of the church. The Eastern branch of the Church had stations at Igatpuri and Chickli in India, and at Brava, Cape Verde Islands.

The Holiness Church of Christ, or southern branch, at this time had four missionaries in India, two in Japan, and Mexican missions in Mexico City and Tonola, Mexico.

We have mentioned the beginning of missionary offerings among the people of the Eastern branch, showing that the offerings for the year ending in April, 1898, was $2,108.27. The Nazarene branch on the Pacific coast commenced their missionary giving in connection with their Mexican mission work in Los Angeles, adding slight increases from year to year. In the South no well understood plan of giving and disbursing had

been adopted, but the various units from which the church in that section sprang did some work as independent units. Thus "The Holiness Association of Texas" opened the work in Mexico City, appointing Rev. C. H. Miller and J. H. Estes and wife, all ministers of the Holiness Church of Christ, to this field. "The Texas Holiness University" undertook the support of H. F. Schmelzenbach when he first went to Africa, and various local churches and camp meeting associations gave money for work on the Foreign Field. Rev. R. M. Guy, who conducted Bible lectures at Pilot Point, Texas, during the winters of 1906 and 1907 was a great factor in awakening missionary interest and turning the attention of a number of young people toward the missionary life. The report given at the General Assembly of 1908 at Pilot Point, showed that the southern branch of the church gave $3,369 to missions during the previous year, and the other two branches $8,670, making a total of $11,839 raised for that purpose during the year ending with October, 1908. This must be counted as the beginning of statistics for missionary giving by the united church.

But missionary interest has kept well abreast with the growth of the church. This is due to the fact that the people who compose the Church of the Nazarene are possessed of a strong missionary spirit, to the fact that all the General Superintendents have been missionary enthusiasts, and to the fact that Rev. E. G. An-

derson devoted his time and energy to the promotion of missionary enterprises and to the raising of missionary money for fifteen years, beginning in 1910 and continuing to the close of 1925. Rev. Anderson was formerly a business man and was later called to preach and after being fairly pushed into the treasuryship of the missionary funds when the work was yet in its beginnings, he became so burdened for the work that he literally brooked every difficulty in the way of success. A tireless worker himself, he enlisted the help of the thousands in and out of the denomination.

General Superintendent H. F. Reynolds has made a number of tours during which he has visited practically all the mission stations in all the fields occupied by our workers. Aflame with missionary zeal and backed by his first hand knowledge of the work, Dr. Reynolds has been of great service in keeping the vision before the people and in keeping the missionary fires burning.

The publication of *"The Other Sheep,"* a monthly paper devoted to the mission work of our church has also been a great factor in the success that has been attained.

At the Fifth General Assembly a beginning was made on the organization of a Woman's Missionary Society and the work met with considerable favor from the beginning. New impetus was given to the movement by the Sixth General Assembly, and during the year 1924 the Woman's organization raised over $39,000 for

the work in foreign lands. The remarkable success of this work is creditable to the general president, Mrs. S. N. Fitkin of Brooklyn, N. Y., and to the noble women who gathered to the standard of this unselfish service.

From time to time mission stations were opened in new fields, until by the beginning of the year 1925 there were Nazarene missions in eleven fields, as follows: Africa, where 283,000 people are dependent upon our missionaries for the Gospel message, and where we have 770 native members; Argentina, South America, where 200,000 people depend upon our workers for the Word of life, and where we have 81 native church members; Brava (Cape Verde Islands), where 20,000 wait for the ministry of our representatives, and where we have 150 native church members; Central America, where our field included 135,000 souls, and where we have 294 native church members; China, where 1,512,000 persons wait for Light from Nazarene candles, and where we now have 700 native church members; Western India, where our parish contains 725,000 souls, and where we have 29 native church members; Eastern India where there are 1,000,000 whom we must reach for Christ, if they are reached at all, and where we have 18 native church members; Japan, where there are 800,000 people in the territory allotted to us, and where we have churches with a total of 216 members; Mexico, with 1,000,000 in our field, and 714 church members, Jerusalem, where our territory includes 3,500 persons and where

we have a church with 30 members; and Peru, South America, where we are responsible for giving the Gospel to 164,000, and where we have 117 church members. Our Board has approximately one hundred missionaries under appointment, including those on the field and those at home on furlough, or ready to sail for the first time. Upon this small company, with such re-inforcements as we may send them, and with the approximately 3,000 native Christians who have already been brought to Christ through their instrumentality, almost six million people depend for the Bread of Life.

The records for missionary giving, beginning with $11,839 in 1908, show that $22,275 was given in 1911; $47,561 was given in 1916; $78,956 in 1918; $122,548 in 1919; $192,066 in 1920; $203,144 in 1921; $183,521 in 1922; $195,776 in 1923; and $177,925 in 1924. While these figures are gratifying from the standpoint of relative gains, the General Board in its special meeting in 1925 felt that the present amount requires too strenuous efforts and no further advancements are to be ordered until it can be shown that the church can and will give in the amounts averaged during the last five years. For this reason the records for 1925 and 1926 will be large factors in determining the policies of the church as touching the missionary program.

The missionary office reports that there are applications on file from many well qualified young people who are offering themselves for the life of the mission-

ary. Financial needs alone seem to stand in the way of an increased missionary program in all the fields which have been entered by the Church of the Nazarene.

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REVIEW

1. When did the foreign missionary activities of the Church of the Nazarene begin?

2. When and to what fields were the first missionaries sent?

3. What was the strength of the missionary force and what was the amount of the annual gifts for missions in 1908?

4. What foreign missionary fields are now occupied by the Church of the Nazarene?

5. Approximately, how many missionaries are now on the field, and what was the amount of missionary offerings for the year 1924?

CHAPTER VIII

The Polity of the Church of the Nazarene

In the earliest days of the Christian community there were but two recognized relationships: Viz., the Master and His disciples. And in those days no plan of government was needed. Later Jesus selected from among His disciples twelve, whom He also called Apostles, "that they might be with Him." These twelve were the human leaders of the Church which Jesus left when He returned to His father, though their powers were defined only in general terms. When the number of Christians had reached into the thousands, and the necessity of looking after considerable secular business burdened the Apostles and hindered them in their spiritual ministry, upon their suggestion, and with the consent and agreement of the whole multitude of the disciples, the apostles appointed seven deacons to be their helpers. And before the close of the Apostolic period mention is made of "presbyters," who seem to have been distinguished, as to office, from bishops, deacons and elders, while the Apostles and their personal helpers undoubtedly continued to exercise a peculiar kind of superintendency.

But the New Testament closes without making clear the exact form which the polity of the Church was

to assume, and leaves ground for the claims of both Episcopalians and Congregationalists, as well as Presbyterians.

It is a tedious task to follow the progress of church polity through the early centuries of the Christian era until the Hierarchy became fully established when, with the exception of a few "heretics," the bishop of Rome became the ruling head of the Church throughout the world.

But with the outbreak and success of the Reformation under Martin Luther, a movement which was entirely doctrinal at the first, it became necessary for Protestant bodies to determine anew and for themselves, since they were broken loose from Rome, what form their government should take and with whom final authority in questions of faith, practice and policy should rest. The alternates were not many, and the whole Protestant community was finally divided into Episcopalians, who hold that the supreme authority in the earthly government of the Church is vested in the bishops, the Congregationalists, who hold that the will of the whole local, independent congregation is supreme, and the Presbyterians, who may be said, approximately, to occupy intermediate ground, though they themselves would doubtless prefer to have their polity designated as "representative." In fact, these three forms so fully occupy the field that any new form can be but a modi-

fication of one of them or a new combination of some of their special features on an eclectic basis.

The leaders and members of the Church of the Nazarene were and are from various communions, having been brought up under different methods and forms of directing the work of the Church. Among the seven men who have been General Superintendents since the beginning of the church, Bresee, Reynolds, Wilson and Williams were formerly Methodists. Walker was a Presbyterian, Goodwin was a Christian Adventist, Ellyson was a Quaker. And throughout the membership this same composite origin holds, though as among the General Superintendents, more are of Methodist extraction than from other sources.

The branch which was organized under Dr. Bresee on the Pacific coast was, in the early days, quite inclined toward Episcopalianism, the Eastern branch, where a number of the leading brethren were either originally Congregationalists or had suffered through the abuses of the Episcopacy in their former churches, was Congregational in sentiment, the Holiness Church of Christ branch was in its formative days, Congregational, but was beginning to react from the extremes of it, and the original Pentecostal Mission branch was Presbyterian.

From the first, therefore, the great task was to agree upon a polity that would be acceptable to all, and yet which would be efficient in the great task of spreading

Scriptural holiness. In order to have the former it was necessary to give much freedom to the action of organized churches; while the latter, all recognized, required effective superintendency. These were the two principles around which the details of Nazarene polity have been gathered. The first union Assembly which was held in Chicago, Ill., in October, 1907, and in which the Nazarene, or Western, and the Pentecostal, or Eastern branches were represented, adopted a "Basis of Union" which has been printed in the Manual of the church ever since. Two paragraphs from this instrument read as follows: "We are agreed on the necessity of a superintendency, which shall foster and care for churches already established, and whose duty it shall be to organize and encourage the organizing of churches everywhere. "We are agreed that authority given to superintendents shall not interfere with the independent action of a fully organized church, each church enjoying the right of selecting its own pastor, subject to such approval as the General Assembly shall find wise to institute; the election of delegates to the various Assemblies; the management of their own finances; and other things pertaining to their local life and work."

This "Basis of Union" is looked upon as a sort of "Magna Charta" for the church, and this statement of the relation of the superintendency to congregational independence has been kept in mind in the consideration of all subsequent legislation. Theoretically, this

arrangement admits of certain duplication of authority and rights; but in practice, no insurmountable difficulties have been encountered. The present law (pages 44 and 45 of Manual), gives the church the right to elect its own pastor, such election being subject to the approval of the District Superintendent; but in case no pastor has been called prior to the convening of the District Assembly, the General Superintendent presiding, the District Superintendent, and the Advisory Board, in conference with the delegates for the church which is without a pastor, shall make pastoral arrangements. In case of a disagreement between the church and the District Superintendent, there shall be a right of appeal to the General Superintendent having jurisdiction, and also to the Board of General Superintendents. Also the call of a pastor may be only until the close of the next District Assembly. Thus the rights of a church and the authority of the superintendency are alike protected. This is the central premise in Nazarene polity, and the scale is so finely balanced that it has not been possible to vary much from the earliest legislation touching upon it. To go a short step in one direction would be to establish a practical Episcopacy and to go but a short step in the opposite direction would be to reduce the superintendency to a mere advisory relation and to establish practical Congregationalism.

The necessity of sustaining a fraternal relationship between the various churches was early understood,

and before the union, the principal bodies had plans for district and general conventions, councils or assemblies, as they were called in the various sections. The method of determining the representation accorded each church in the District meetings varied in the different sections, though something in the nature of lay delegation was recognized, and in places all ministers were members of both the District and General conventions. Even the General Assembly of 1908 was not, strictly speaking, a delegated body, for on the very first session of that Assembly a motion was passed making all "Ordained Ministers of the Holiness Church of Christ" members of the Assembly. And as the Ministers of the already existing "Pentecostal Church of the Nazarene" were members, this Assembly was undoubtedly predominantly ministerial.

But the committee on "Revision of the Manual" made the Manual read, "The General Assembly shall be composed of the General and District Superintendents, two ministerial and two lay delegates from each District Assembly of 500 or less, and one additional ministerial and one lay delegate for each additional 250 members in Districts of over 500. These delegates shall be elected by ballot at the District Assembly next preceding the General Assembly." This provision for District representation has remained the same ever since, except that the law now requires "five hundred additional full members or major fraction of five hundred

full members" in order to secure the second ministerial and second lay representative. The General Assembly is now composed of these regularly elected representatives of the District Assemblies, "Of the General Superintendents, of the General Secretary, of the General Treasurer; and of the Superintendent of each Foreign Mission District or one representative therefrom selected by the District."

It will thus appear that the General Assembly which met in Nashville, Tenn., in October, 1911, was the first regularly delegated General Assembly of the church. Since that time three General Assemblies have been held in Kansas City, Mo., one in 1915, one in 1919 and one in 1923. The General Assembly of 1923, being petitioned especially by people who are engaged in work at our schools and who for that reason can attend the Assembly in the fall with great difficulty and sacrifice, changed the time of meeting to June and set the time for the next Assembly for June, 1928. Then the provision adds, "and each four years thereafter."

The General Assembly is the supreme law making body of the church, and for this reason its membership must be guarded with the greatest care. The District Assembly being executive, accepts membership on a freer basis.

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REVIEW

1. What were the denominational affiliations of the ministers and people who came together to form the Church of the Nazarene?

2. Give a description of the polity of the Church of the Nazarene.

3. How are the rights of a well organized church and the power of the superintendency both protected?

4. Describe all the steps required in the providing a church with a pastor under the various circumstances.

5. What offices and duties in the Church of the Nazarene require that the one filling the office or performing the duties shall be an elder?

CHAPTER IX

The Institutions of the Church of the Nazarene

Perhaps we may say that the campmeeting was the first institution of the modern holiness movement and that the Church of the Nazarene owes a great deal to it. But the transient nature of the campmeeting makes it somewhat improper to dignify it with the title "institution," and the mixed character of all the early campmeetings and of the most of those which still exist makes it doubtful as to whether any one church is entitled to lay claim to very many of them.

But the leaders of the interdenominational holiness movement found themselves confronted with the great problem as to what to do with the young people who were converted and sanctified in their meetings and who wanted to go to school. Especially those who felt the call to the ministry, constituted a great problem. For it was felt that the hazard of attempting to train men and women to preach holiness by sending them to church schools where the doctrine and experience of holiness were ignored if not ridiculed was greater than intelligent people could afford to risk. So the school was, as we may say, the first permanent holiness institution. At least an orderly study of the institutional development of the holiness movement would place the school first, or very near the first.

However, for the sake of more convenient arrangement, we may present the institutions of the Church of the Nazarene under the General Board under which they would properly appear, following the order in which the General Boards were organized, and this causes a slight variation in the order. And since there might be some question as to what really constitutes an "institution," and, further, since there are some important activities which are difficult to classify, we have followed the plan of presenting all the General Boards of the church as "institutions," and have included under their history the various important activities which have engaged the attention of the church from time to time.

GENERAL BOARD OF FOREIGN MISSIONS

I. The Assembly which met in Chicago, Ill., October 10-17, 1907 (although the General Assembly of 1923 set the Assembly at Pilot Point, Tex., of October, 1908, as the time when the actual united history of the denomination began), is recognized as "The First General Assembly of the Pentecostal Church of the Nazarene," and that Assembly ordered the organization of only one board which it called "The General Missionary Board." This Board was empowered to, (1) incorporate, (2) engage one or more secretaries, (3) employ missionaries, (4) purchase or dispose of property belonging to our Missionary Work, etc. The Board was to consist of sixteen members selected two from each

district, and as far as practical, one of the two to be a minister and one a layman. And since at the time the Board was ordered, it was not yet settled as to how the territory east of Illinois would be districted, the provision was made that eight of the sixteen members were to be selected from the territory east of Illinois and the other eight from that west of and including Illinois, and the headquarters of the Board was to be Chicago, Ill. All the details for effectual operation were provided for in the action of the General Assembly and the General Missionary Board was charged with the responsibilities of both Home and Foreign Missionary work. And it was asked to district the Foreign Work, as soon as possible, and "formulate rules for the same." The report of the Missionary Committee, from which we are taking this information, provided that the money received be equally divided between the Home and Foreign Fields, and says, "Our work costs about $5,000. The General Missionary Board ought to have $10,000 the coming year."

This first Board met in the First Church, Chicago, Ill., October 17, 1907. There were present: P. F. Bresee, H. F. Reynolds, H. D. Brown, Leslie F. Gay, E. A. Girvin, J. F. Sanders, J. N. Short, W. H. Bates, Jas. M. Davidson, C. E. Cornell, C. P. Lanpher, Mrs. Lucy P. Knott, C. V. LaFontaine, Mrs. J. H. Norris, and Mrs. DeLance Wallace. H. D. Brown was elected chairman, H. F. Reynolds was elected General Missionary Secre-

tary in conjunction with his work as General Superintendent. The General Superintendents (there were two elected by that Assembly), were authorized to act as Executive Board and a committee was appointed to attend to incorporating "at the proper time."

When the time came for the nomination of the General Missionary Board at the Second General Assembly the next year, the number of districts had increased to eighteen and this necessitated the nomination of thirty-six members for the Board. But the Third General Assembly, which was held at Nashville, Tenn., in 1911, divided the territory covered by the church into six missionary divisions and asked the delegates from each division to nominate two members. And it was further provided that the three General Superintendents should be members of this Board and that the General Missionary Secretary should be elected by the General Assembly, and that he should be a member of the Board.

The General Assembly of 1915 accepted this method of raising the General Board of Foreign Missions, but provided that one member, instead of two, be chosen from each of the six missionary divisions.

The General Assembly of 1919 accepted the same method of raising the General Board of Foreign Missions, except that it provided that the Committee on Foreign Missions should nominate two persons from each of the missionary divisions and that the General Assembly should then elect one of those nominated from

each of the divisions. Then by a later special motion two members were added to the Board.

The General Assembly of 1923 provided for a Missionary Department in the General Board which it created, and committed the missionary interests to the General Board. So that the functions of the former General Board of Foreign Missions, so far as legal and practical considerations would admit, were immediately assumed by the General Board of the Church of the Nazarene at the close of the General Assembly of 1923. And since seventy-five per cent of the funds handled by the General Board are Foreign Missionary funds, it may be taken for granted that much of the time of the Board itself is occupied with the promotion of this important branch of service.

Upon orders from the Sixth General Assembly, the General Board nominated and the General Superintendents elected three Missionary Superintendents. These Superintendents are to be amenable to the Board of General Superintendents, and under their direction are to superintend the work of missions for the Church of the Nazarene on the field. Rev. George Sharpe of the British Isles was elected Superintendent for the "Near East," which includes Africa, Cape de Verde, Palestine, Syria and India. Rev. J. E. Bates of California, was elected for the "Far East," which includes China, Japan and Australia. Rev. J. D. Scott, well known missionary in Central America, was elected for Latin-America.

These Superintendents were all on the field during the first year of their tenure of office, but when the shortage of funds made it necessary to curtail expenses they were recalled at the close of 1924. The exact plan for the execution of the missionary superintendency does not seem to have been made clear at this writing, although the present plan will doubtless remain the nominal method until the meeting of another General Assembly.

GENERAL BOARD OF EDUCATION—THE SCHOOLS

II. The Third General Assembly, held at Nashville, Tenn., in October, 1911, ordered three General Boards, in addition to The General Missionary Board which had existed since 1907. It also ordered a "Rescue Commission" with about the same status as a General Board.

One of these new General Boards was the Board of Education, which was ordered upon recommendation of the Committee on Education. It was to consist of seven members to be chosen by the Assembly and was charged with the duties of recognizing, classifying, and fostering such schools as they, in their godly judgment, believe to be wise. "They shall guard against the multipication of schools beyond our need or ability to equip and maintain and shall see that the standard of scholarship is up to grade." It was also provided by action

of the Assembly that the Board of Education, together with the General Superintendents should constitute a committee to arrange the courses of study for licensed ministers.

The General Assembly of 1915 made no change in the status and plan of the educational work. But in the interim between this and the Assembly of 1919 the Board itself divided the territory occupied by our church into eight educational districts, a school in each district being designated as a college, and possessing certain special privileges in the matters of raising funds and soliciting students which were not accorded to other schools of the church. Within these college districts were secondary districts wherever there were academies or Bible schools. This was the principal move made by the General Board of Education during the quadrennium and it was the basis for a slight change in the organization of the Board at the Assembly of 1919, when, upon recommendation of the Committee on Education, it was ordered that the General Board of Education should be constituted of one member from each of the Educational Districts and two members at large; all members to be elected by the General Assembly. The Assembly of 1923 made no further changes and the work of the General Board of Education is pretty much included in the reports from the schools which must necessarily be included in this brief account of the educational work of our church.

1. PENIEL COLLEGE was founded by E. C. DeJernett, W. G. Airhart, B. A. Cordell, and Dr. A. M. Hills in 1899 on a tract of land purchased for the purpose near Greenville, Texas. The name at first was Texas Holiness University. This was later changed to Peniel University and finally the name was changed to Peniel College. Shortly after the school was founded a village sprang up about it and a post office, at first called Holiness, later changed to Peniel, was established.

Dr. Hills was president for the first six years, after which the school operated for one year with Prof. L. B. Williams acting as chairman of the faculty. But before the close of the year, E. P. Ellyson, afterward President of Pasadena College, General Superintendent, and now Editor in Chief of our Sunday school publications, was elected president and served five years. He was succeeded by R. T. Williams, General Superintendent since 1916, who served two years. J. B. Chapman, Editor of the *Herald of Holiness* since 1921, was then elected and served five years. Following this A. K. Bracken, President of Bethany-Peniel College since 1920, served as president one year. And N. W. Sanford, President of Olivet College since 1922, served one year. At the close of this time the school was closed and the property sold to the General Orphanage Board; but the records of the school were removed to Bethany, Oklahoma, where the name Peniel was added to the name of the school there, the Alumni Associations of the two schools

were united and every effort is being made to preserve the traditions of the older institution in the school at Bethany.

During the twenty-one years that school was operated at Peniel, Texas, more than three thousand students were enrolled, the largest for a single year being slightly more than four hundred, and the total number of graduates in all departments was 381. Among these are some of the most useful men in the ministry of the Church of the Nazarene and some have made good progress in the ministry of other churches. A number of former Peniel students became missionaries to foreign countries and many excellent laymen are members of its Alumni.

Peniel College was founded as an interdenominational institution and continued to operate as such until 1909 when it was adopted by action of the General Superintendents as a school of the church, which action was ratified by the General Assembly of 1911, and from then on until its close it was classified as the college of the Southern District.

The multiplicity of schools in the territory which originally supported Peniel, and the fact that the local situation was not economically favorable to the support of a school community, not being in the vicinity of a city and the soil not being adapted to any kind of intensive farming, are believed to have been contributing causes to the failure of the school to become permanent.

2. Eastern Nazarene College is the outgrowth of the Pentecostal Collegiate Institute organized at Saratoga Springs, N. Y., September 25, 1900, by the Educational Committee of the Association of Pentecostal Churches of America. After three years the Institute was moved to the commodious buildings of what was formerly the Lapham Institute of North Scituate, R. I.

On June 14, 1918, the property was deeded to the Board of Trustees elected by the New England, New York, and Washington-Philadelphia Districts, thus making it the property of the Church of the Nazarene. Later the Pittsburgh District was added to this Educational District. In accordance with the recommendation of the District Assemblies the name was formally changed to Eastern Nazarene College. The growth and development of the college demanded larger facilities and the institute was moved to Wollaston, Massachusetts, to the property known as the Quincy Mansion School. The new location has been advantageous in every way. The college is now in a forward movement to secure new buildings to house the increasing number of students who are coming.

Up until it was removed to its present location, the school maintained only Theological, Commercial, Grammar and College Preparatory departments. About the time of its removal to Wollaston, the College Department was added.

The following have served as presidents of the school:

From 1900-1902, Lyman C. Pettit; from 1902-1905, Rev. Albert Albricht; from 1905-1906, Rev. A. C. Daniels; from 1906-1907, Walter C. Kinsey; from 1907-1914, Rev. E. E. Angell; from 1914-1916, Rev. Joseph C. Bearse; from 1916-1917, Dr. A. R. Archibald; from 1917-1918, Dr. J. E. L. Moore; from 1918-1923, Rev. F. J. Shields; from 1923, Rev. F. W. Nease.

During the twenty-five years of its operation this school has enrolled about 3,000 students and has graduated a commensurate number from all departments. Among these are a number of well known ministers in our own and other churches, several missionaries on foreign fields, teachers in the schools of our church and in the public schools of the country and many laymen who are faithful supporters of the work of the Lord.

The school is now classified as the college of our church for the Eastern Educational District, though it has some further conditions in the matters of equipment and endowment to meet before it can qualify as a regular college under the laws of the state of Massachusetts.

The campus, equipment and other holdings of the school are valued at about $127,000, with an indebtedness of approximately $42,000, all of which is covered by dependable subscriptions, the faculty has fifteen members, who are graduates of many of the leading universities of America and who are teachers of large ex-

perience. The supporting territory includes the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and part of Ohio.

The College is moving forward to take its place among the leaders in our educational work. Its location, equipment and faculty recommend it as an advantageous institution in which the future leaders of our church and citizens of our state can be educated.

3. Pasadena College, under the name of Deets Pacific Bible College, was founded in Los Angeles, Calif., in 1902. It continued to operate in Los Angeles, until 1910 when the present site in the suburbs of Pasadena was secured and the school moved to the new location. For a number of years the institution was called the Nazarene University. This was subsequently changed to Pasadena University, and, in keeping with the general movement to give our schools less pretentious names, it was given the name Pasadena College in 1924. From its beginning, this institution has been owned and controlled by Nazarenes, and any changes made in policies have been for the purpose of making it more secure to the church and to the purposes of its founders.

Dr. Bresee, founder of the Church of the Nazarene on the Pacific Coast, and General Superintendent from the beginning of the organization until his death in 1915,

was the school's founder and first president. He filled the office as president in connection with his many duties as pastor, editor and General Superintendent until 1911, when he felt that someone should be secured who had the work at heart and could devote his entire time to its interests. So, under Dr. Bresee's advice, Dr. E. P. Ellyson was elected president and served for two years. He was succeeded by Dr. H. Orton Wiley who served as President from 1913 to 1916, when Dr. G. V. Fallis filled the office for one year as Vice President. Dr. E. F. Walker was President for the year 1917-1918, but died before the year was completed. Dr. A. O. Henricks served as President from 1918 to 1923. Dr. C. B. Widmeyer, the President at the present time, assumed his duties in 1923.

Pasadena College is the designated college for the Southwestern Educational District and its territory embraces the states of California, Arizona, Colorado; and for college purposes, Kansas and Nebraska.

The campus, buildings, equipment and other holdings of the school are valued at about $175,000. It has a faculty of twenty-seven members, and maintains the following departments: College of Liberal Arts, School of Theology, School of Music, Academy, Expression, Nursing, and Art.

During the fifteen years that the school has been at Pasadena it has enrolled 3,320 students, and has graduated 378 from its various departments.

4. Olivet College is the outgrowth of a deep conviction of a great need, born of prayer and faith in God. Certain men, who had been led into the experience of heart holiness, and thus in deep fellowship with Jesus Christ in His purposes for the world, seeing that the Bible and religious teachings were practically eliminated from the public schools, also seeing the prevalence of destructive criticism in the colleges and universities by which the principles of our holy faith were being undermined, felt that something different should be provided for the education of their children and the children of their neighbors, who were of like precious faith. Accordingly, during the fall of 1907, a small school was opened in a residence building in Georgetown, Illinois, with Miss Mary Nesbit as teacher.

This small school of course did not satisfy; and the next year the present location, midway between Georgetown and Ridgefarm on the Interurban car line, was selected. A small three-room frame building was erected, and the school enlarged to an Academy with Prof. Fred Mesch as principal.

Forty acres of land were secured and fourteen acres laid off as a campus, and the rest subdivided into residence lots. Later other land was secured, a part of which was reserved for a campmeeting ground.

The next year a large, three-story, brick building was erected, the present girls' dormitory, and the College of Liberal Arts was added. Dr. A. M. Hills was chosen

President, and served in that capacity for one year, 1909-1910. He was succeeded by Prof. Ezra T. Franklin, who held the position for two years, 1910-1912. The school quickly outgrew this building and another, the present Administration Building, was erected and finally completed the summer of 1913 during the administration of Rev. Edward Walker, who was President for two years, from 1912-1914.

At the beginning of Dr. Walker's administration it was thought by those in control that the school should be placed under the care of some church to insure its permanency and greater usefulness. It was at this time tendered to the Church of the Nazarene, which church accepted the gift and assumed control.

The administration of the school, after its acceptance by the Church of the Nazarene, was vested in a Board of Trustees who were nominated by the six District Assemblies of the Church of the Nazarene included in the Central Educational District.

Dr. John H. Norris was elected president at the beginning of year 1914-15 and resigning before the close of the year, his term was finished by Dr. E. P. Ellyson, who continued as president until during the year 1915-16, at which time Dr. Edward Walker was returned to the presidency. Since the close of the year 1915-16 the school has been under the supervision of the following as president, viz: Dr. B. F. Haynes, 1916-17; J. E. Hoover, Vice President acting, 1917-18; C. L.

Hawkins and Dr. J. W. Akers, 1918-19; Dr. J. E. L. Moore, 1919-22; N. W. Sanford, 1922 until the present time.

For a number of years prior to June 1, 1922, the school had been running with a large yearly deficit which had accumulated to $152,000 on that date. Since that time under the direction of Rev. T. W. Willingham, Treasurer of the Board of Trustees, the debt has been reduced to $110,000. During this period the running expenses of the school have been met, thereby incurring no further debt. At present the Board of Trustees and the closest friends of the institution are fully confident that the school will soon be clear of debt and continue its period of phenomenal growth.

During the history of the school approximately 3,000 students have registered, and beginning with the year 1916-17, 342 have been graduated from this school. The records prior to this time are so inadequate that the number is uncertain.

In the year 1917 the name of the institution was changed from the Illinois Holiness University to Olivet University, and in 1923 the name was again changed to Olivet College.

The institution now carries a High School Course; a Bible Course leading to the Degree of B.D.; a Music Department with a course leading to the Degree of B. Mus.; and a four years College Course leading to the Degree of A.B.

5. NORTHWEST NAZARENE COLLEGE is the outgrowth of a small parochial school organized in connection with the Church of the Nazarene at Nampa, Idaho. In 1913 Mr. Eugene Emerson in response to a heartfelt conviction built a chapel at Nampa, arranged for an evangelistic meeting with Rev. Bud Robinson and later a Church of the Nazarene was organized in the city. In connection with this church a small school was organized which rapidly developed into a High School and later into a college. For some time the institution was known as Northwest Holiness College, but with the development of the Idaho-Oregon District the name was changed to Northwest Nazarene College.

In 1916 H. Orton Wiley of Pasadena, California, was called to the presidency of the institution and the scope of the work enlarged to include Junior College work and later full college courses were added with special attention to collegiate Biblical work and kindred subjects. Much attention is given to the preparation of Christian workers for both Home and Foreign fields.

While the institution has offered full college work for only eight years, sixty young men and women have graduated from its courses and of this number fifty-three are directly engaged in Christian work, either as preachers, teachers or missionaries. More than one hundred twenty-five people have graduated from the Academy and Bible Departments, and in addition to those

who have continued their college work, a large percentage have taken up the work of the ministry.

The college has as its assigned territory a large Educational District which includes the States of Washington, Oregon, Idaho, Montana, North Dakota, South Dakota, Wyoming, Minnesota and the Provinces of British Columbia, Alberta, Saskatchewan and Manitoba. While the geographical territory is extensive, there are but few Churches of the Nazarene in some sections and our college may be said to be a missionary institution. It is the aim of the college to assist in the evangelization of this great territory as far as its limited means will allow and constantly keeps before its students the spiritual needs of the great Northwest country. The college now has seventeen of its students as missionaries on the foreign field.

Northwest Nazarene College has a faculty of twenty scholarly men and women and offers work in College, Academy, Bible and Training School work with special departments of Music and Expression. A homelike atmophere pervades the college and spiritual things are put first. The college has certification in the State of Idaho and college graduates may make application for a State High School Teacher's Certificate. Those who complete two years of college work with proper educational electives may make application for a State Elementary Teacher's Certificate. Opportunity is afforded

for practical experience in teaching as well as the necessary theoretical work.

Young men and women desiring to prepare themselves for some form of Christian service find a hearty welcome, and are given every possible encouragement.

6. Bethany-Peniel College, Bethany, Oklahoma, was founded to fill the need for training workers and furnishing opportunity for Christian education for the members and friends of the Church of the Nazarene in Oklahoma and adjoining states. It began under the control of the Oklahoma Orphanage, under the name of Beulah Heights College in 1907, but was taken over by the Church of the Nazarene, without the buildings, in 1909, and was at that time moved to its present location, where the village of Bethany, now a town of about one thousand population, sprang up around it.

Rev. C. B. Jernigan, at that time District Superintendent, was the outstanding promoter of the school venture, and has always been one of the most faithful supporters of the institution.

When the school was moved to Bethany it was given the name of Oklahoma Holiness College. In 1920 this was changed to Oklahoma Nazarene College, and when it was voted to cease to operate the school at Peniel, Texas, and to unite it, so far as this was possible, with the school at Bethany, the name of the school was changed to Bethany-Peniel College.

H. H. Miller, Fred Mesch, A. M. Hills, E. J. Lord and C. B. Widmeyer served successively in the presidency, and A. K. Bracken, the present president was elected in 1920.

In 1916 the High School department of the institution was accredited by the State Department of Education; in 1921 the Normal Training High School was accredited; in 1922 the school was accredited as a Junior College by the State Board of Education; and in 1923 it was admitted as a member of the American Association of Junior Colleges.

Since its founding the school has enrolled about 3,600 students, and has graduated about 350 from all departments. It has sent out many successful teachers, ministers and missionaries and has made a splendid record for thoroughness and efficiency.

Its campus, buildings and equipment are worth from $75,000 to $100,000. Bethany-Peniel is the official College of the Church of the Nazarene for the Southern Educational District.

7. Bresee College at Hutchinson, Kansas, was founded by Mrs. Mattie Hoke in 1905. At first the scope of work was confined to Bible and allied subjects, but as necessity required the faculty was strengthened and the curriculum was made to include such literary branches as are usually taught in high school. Within recent years some college work has also been offered.

Mrs. Hoke was the president for the first ten years. She was succeeded by Revs. W. C. Stone, R. E. Dunham, H. M. Chambers and Dr. E. P. Ellyson, who served successively in the presidency. Prof. A. S. London, the present president was elected in 1924.

During the twenty years of its operation the school has enrolled about 2,000 students. The enrollment for the year 1924-25 was about 160. The large frame building in which the school has been conducted is inadequate and in bad repair, so that driven by necessity, the trustees are building a new building on a campus in the suburbs of the little city of Hutchinson, Kansas. And with these plans on foot the future of the school is promising.

8. Trevecca College, Nashville, Tennessee, was founded as a Bible Training School for Missionaries and Christian Workers in 1900. It is a monument to the memory of the life, sacrifice and labors of Rev. J. O. McClurkan, its founder and first president. He began without funds, with few friends and a half dozen students. He occupied rented rooms at first, called his class together by the ringing of a dinner bell and gave lectures at irregular intervals.

During the twenty-five years of the school's existence, about 4,000 students have enrolled. Fifty-five former students have become foreign missionaries, and others are waiting to be sent. Also, Trevecca has sent

out many successful pastors, evangelists, teachers and professional men and women and has placed its stamp upon a host of God-fearing, law-abiding citizens.

The school new maintains five well defined departments: the School of Theology, the Academy, School of Fine Arts, Sub-Preparatory, and Junior College.

Revs. J. O. McClurkan, Prof. Stephen S. White and Dr. C. E. Hardy have served successively in the presidency. Mr. John T. Benson, the present president, who has been associated with the school from its beginning, was elected in March, 1925. He has been the practical adviser and the outstanding financial figure throughout the history of the school and is now planning further enlargement and progress.

The school now owns a beautiful campus, seven buildings, laboratory and library equipment and other properties to the value of almost a quarter of a million dollars, and its indebtedness is very small.

Trevecca stands well in Nashville, which is an educational center, and is known as a place where sanity and spirituality are well balanced. It is the official College of the Church of the Nazarene for the Southeastern Educational District.

9. Central Nazarene College was founded at Hamlin, Texas, in 1910 by Rev. William E. Fisher, Superintendent of the Abilene District. The ideals of those who have been actively connected with this work have

been the same as those possessed by promoters of holiness schools in other sections of the country, and the results of the years have justified the efforts made.

The original idea was to run a first class college, and Dr. J. E. L. Moore, who was president during the first years of the school's history, made splendid records for the educational, spiritual and financial progress of the school. But the section of the country in which the school is located is sparsely settled and subjected to drought, so that the school has met with unusual difficulties. It has registered about two thousand students during the fifteen years of its operation and has given some splendid preachers and other Christian workers to the church and to the world.

At the present time the school is being operated as an Academy and Bible school, and its promoters are working and planning with commendable courage and faith.

10. The Canadian Nazarene Bible School at Calgary, Alberta, has held three or four three month winter sessions and has filled a great need among the young people of the western provinces of Canada. The scope of the work undertaken is not wide, but the spirit of the promoters is undaunted and the future is full of promise.

At present the work at Calgary is being carried on as extension courses of Northwest Nazarene College at

Nampa, Idaho, some member of the Nampa faculty being present to assist with the work during the entire course. This is an advantageous arrangement and may prove to be the best for the permanent plan.

GENERAL BOARD OF CHURCH EXTENSION

III. The Committee on Church Extension at the General Assembly of 1911 recommended the election of a General Board of Church Extension. Their plan for districting the church for Church Extension purposes was finally amended so that the six divisions which had been made for Missionary purposes were adopted and each division was asked to nominate one layman and one minister who were then to be elected by the General Assembly, while the General Superintendents were asked to designate one of their number to serve on the Board. Thus the first Board of Church Extension to be elected and organized consisted of thirteen members.

During the quadrennium which followed no meetings of the Board were held, but Rev. H. B. Hosley, President, and Rev. E. M. Isaac, General Secretary, both withdrew from the church and when the General Assembly met in 1915, Rev. J. N. Speakes, Treasurer, was the only official member. And although the General Assembly of 1911 had contemplated the incorporation of this Board, this was not accomplished during the quadrennium. In fact, about all that was really accomplished was that Rev. Speakes, the Treasurer of the Board gave

some careful study to the matter and looked into the methods and plans of other churches.

The Assembly of 1915 continued the Board of Church Extension with no important changes in the plan of election or organization, except that the number composing the Board was reduced from thirteen to seven, the Board organized by electing W. E. Riley of New York as president, Dr. Edwin Burke of Chicago as vice-president, J. N. Speakes of Arkansas as General Secretary and R. B. Mitchum of Nashville, Tenn., as Treasurer, and commenced its first quadrennium of real work.

The General Secretary reported for the Board to the General Assembly of 1919. His report showed that there had been really only two years of activity on the part of the Board and that the efforts had been largely expended in education and agitation. A little more than four thousand dollars was gathered, all expenses of the work were met and four loans were made to churches in Texas, Idaho, West Virginia and Ohio. These loans aggregated $1,600 and there was $1,528.40 in the treasury at the close of the quadrennium. Also about $5,000 worth of property was secured by will and several thousand dollars in pledges was secured during this period.

The report of the General Board of Church Extension to the General Assembly of 1923 showed that during the quadrennium its treasurer had received from various sources $76,568.87, and the memorandum of

loans to churches showed that the sum of $37,521.25 had been lent to 64 churches in our denomination.

By action of the General Assembly of 1923 the work of General Church Extension was committed to the new General Board ordered by the General Assembly, and the General Board was ordered to provide from among its own members a Department of General Church Extension to be composed of three members to undertake the particular direction of the work.

The plan ordered by the General Assembly was carried out when the General Board was organized at the close of the General Assembly in October, 1923. In operation, this plan means that the General Treasurer of the Church is the treasurer of the Church Extension funds and that the Secretary of the General Board is the Church Extension publicity man. The report published in the "Proceedings of the General Board" of its sessions for February, 1925, does not give money collected on loans previously made, and includes no details as to loans made since the General Assembly. But the report shows that through designated receipts, General Budget and special funds $12,024.84 was received for Church Extension work, and that $3,750 was lent to churches, and that there was a balance of $4,638.38 in the treasury.

The 1925 year book has a valuable article written by the General Secretary which gives information and instruction on methods and plans for Church Extension

work which should be read by all our people. The representatives of this work are receiving many calls for assistance in church building and the indications are that this work has a great future.

GENERAL BOARD OF PUBLICATION

IV. Publication of the Gospel by the printed page was early discovered to be a useful auxiliary to the spoken message, and Dr. Bresee and his coadjutors on the Pacific coast began the occasional publication of *"The Nazarene"* as soon as First Church, Los Angeles, was organized. Beginning in the early part of 1898 the paper was published regularly as a monthly until July, 1899, when it became a weekly and was published regularly until its incorporation in the *Herald of Holiness* April, 1912. Beginning with the first issue in July, 1900, the name *"Nazarene Messenger"* was adopted and this was continued until the paper was merged with others to become the central organ of the united church.

Dr. Bresee was editor of the *Messenger* during its entire existence and was frequently assisted by one or more associates.

The holiness people of the Southwest early felt the need of a medium of communication and a means of propagating their movement by means of the printed page, and about the year 1898 Rev. C. M. Keith began the publication of a small monthly holiness paper at Bonham, Texas. The next year he associated with

himself in this work, Mr. C. A. McConnell, who was an experienced newspaper man, and they began the publication of *"The Texas Holiness Advocate"* at Greenville, Texas. The paper was undenominational and remained so during the most of its history. The original owners sold out to a joint stock company, the paper was moved to Peniel, Texas, the site of Peniel College, christened *"The Pentecostal Advocate,"* and Rev. B. W. Huckabee was editor, Mr. McConnell being his associate, for a number of years. During the very last years of the paper's publication in Texas, Mr. McConnell was sole editor, and Bud Robinson was its most influential contributor and faithful supporter. The paper was formally merged with others in the spring of 1912 to become the *Herald of Holiness.*

The Holiness Evangel was founded by the Holiness Church of Christ in 1907, was edited by Revs. C. B. Jernigan and J. D. Scott, and published at Pilot Point, Texas, and effected a useful service for organized holiness in the Southwest. The paper was formally merged with *The Pentecostal Advocate* in the spring of 1910.

The Beulah Christian was founded and edited by Rev. F. A. Hillery and was published for a number of years in Providence, R. I. It served as official organ for the "Pentecostal Churches of America," before its union with the Church of the Nazarene and then continued as an organ of the united church for a number of years. Thus, for a time there were three recognized

official organs of the Church of the Nazarene: one in Los Angeles, Calif., one in Peniel, Texas, and one in Providence, R. I. These places of publication were also depositories for tracts and books dealing with the various phases of holiness, and the publishing house in Los Angeles, also, finally began the publication of a series of Sunday school helps. After the *Herald of Holiness* began to be published in Kansas City, Mo., the publication of the *Beulah Christian* was suspended.

Acting upon the report of its Committee on Publishing Interests, the General Assembly of 1911 ordered a Board of Publication. The Committee's report which brought on this action reads as follows:

"We, your Committee on Publishing Interests, report that the *Beulah Christian* (Providence, R. I.), the *Pentecostal Advocate* (Peniel, Texas), and the *Nazarene Messenger* (Los Angeles, Calif.), have been serving the church faithfully, and we hereby express our gratitude for their excellent service, and urge the leaders of the Pentecostal Church of the Nazarene to support them by pen and voice, and in other ways that would raise the tone and efficiency of these valuable papers. We recommend that they be continued as official organs of our church, and we pray God's blessings upon them.

"We are pleased to note that the Nazarene Publishing Company has added a Teacher's Journal and Primary Paper to its series. This literature is proving emi-

nently satisfactory to the Sunday schools of the land, and we ask that our people do all in their power to see that it is placed in every Sunday school. We especially recommend the *Pentecostal Bible Teacher* as the best teacher's journal available.

"We further recommend the election by this General Assembly of a Board of Publication consisting of seven members, representative of the entire connection, whose duty shall be to raise a fund for the establishing of a Central Publishing House, which shall be a repository for our church and Sunday school literature, Bibles, books, tracts and holiness publications, and such supplies as our church shall need and desire to use; said Board to have power to establish a publishing house, and to regulate the affairs of the same.

"This Board shall also have authority to establish a church paper in connection therewith, whenever the occasion demands and circumstances will permit, which shall be the official organ of the church." This report, which was adopted, was signed by L. D. Peavey and C. A. Kinder, Chairman and Secretary.

Upon request of the Assembly, the Committee nominated the Board of Publication, the Board immediately organized and before the Assembly closed a beginning was made on a fund to make it possible to carry out the wishes and plans of the Assembly. By means of the subscription, the new Board came into possession of considerable stock in the Pentecostal Advocate Publish-

ing Company of Peniel, Texas, and in the Nazarene Publishing Company of Los Angeles, California, and was able to make immediate arrangements for the purchase of all the holdings of the two companies and for the taking over of *The Pentecostal Advocate* and *The Nazarene Messenger*, the papers printed by the two companies; and also for the immediate assumption of the series of Sunday school literature which the Nazarene Publishing Company had previously purchased from the Pentecostal Publishing Company of Louisville, Ky.

The new Board of Publication immediately appointed Rev. C. J. Kinne of Los Angeles, one of its members, Manager, and he set in to raise funds and to gather information which would enable the Board to select a location for its future operations. Principally from the consideration of its central location, for we had no church there then, Kansas City, Missouri, was selected as the location for the Publishing House, with the understanding that this would also become the headquarters for the other General Boards of the church.

An old residence property at 2109 Troost Ave., Kansas City, Mo., was purchased for $12,000 in the early spring of 1912, machinery and equipment were brought from Peniel, Texas, and from Los Angeles, Calif., new machinery and supplies were purchased, and the first issue of the new official church organ, the *"Herald of Holiness,"* appeared under date of April 17, 1912. At its meeting in the early weeks of 1912 at Peniel,

Texas, the Board of Publication elected Dr. B. F. Haynes editor of the new paper, and C. A. McConnell, former editor of the *Pentecostal Advocate,* was chosen as office editor.

The work assigned the Publishing House by the General Assembly was the publication of an official paper, the publication of a series of Sunday school lesson helps which would be doctrinally in line with the teaching of the church, the publication of such church supplies as might be needed, to publish books and tracts dealing with the themes accounted essential and important by our people and to become a depository for such books and tracts published by others which might be considered useful and to our purpose. It is scarcely possible to measure success in matters of this kind by mere figures, yet this seems to be the only possible way to even approximate the idea.

The Nazarene Publishing House was founded at 2109 Troost Ave., Kansas City, Mo., in April, 1912, and by the close of the year, in a nine months period it had sent out 938,825 copies of its periodicals. During the year 1924 it sent out 4,164,401 such copies. From April, 1912, to June 30, 1915, a period of a little more than three years, the Publishing House sold $108,300.96 worth of merchandise; that is it took in that amount for books, tracts, periodicals and other supplies. But in the one year 1924 it sold $180,566.19 worth of such items. Or to represent it in another and simpler manner,

when the General Assembly met in October, 1919, the church paper, the *Herald of Holiness,* had 7,400 names on its subscription list, but when the General Assembly convened in October, 1923, the list contained 20,500 names. The report of the Board of Publication which was presented to the General Assembly in 1919 showed that the business of the Publishing House approximately doubled during the quadrennium, and the Manager's report to the General Board on the 1924 business shows that the business for that year was more than twice what it was in 1919. In other words, the business of the Publishing House in 1924 was more than four times as large as it was in 1915.

According to the original plans the Board of Publication elected the editors for the various publications, and Dr. Haynes was continued as editor of the *Herald of Holiness* for ten years. J. B. Chapman was elected as assistant to Dr. Haynes and took up his work April 1, 1921. At the expiration of the year, Dr. Haynes' health having failed completely, J. B. Chapman was made the regular editor, though Dr. Haynes was continued as a special contributing editor until his death in 1923. The Sixth General Assembly adopted a resolution making it the duty of the General Assembly to elect the editor of the *Herald of Holiness* and the editor of the Sunday school publications, and when the ballot was taken, J. B. Chapman was elected to the former position. At the close of 1924 the *Herald of Holiness*

was going out each week to approximately 25,000 paid up subscribers, and beginning with the issue of December 23, 1925, the paper was enlarged to thirty-two pages.

General Superintendent Walker was for a number of years editor of the *Bible Teacher's Journal* and of the Bible comments for the Sunday school quarterlies. For three years prior to the Sixth General Assembly Rev. C. J. Kinne was editor of the Sunday school publications, and at the Assembly Dr. E. P. Ellyson was elected to that position.

The new Publishing House and General Headquarters building at 2923 Troost Avenue, Kansas City, Mo., is now nearing completion and will be occupied by February 1, 1926. It is a reinforced concrete, three-story, fire-proof structure, 60 x 140 feet on a site which is 128 x 150 feet. When the machinery and fixtures are all placed the plant will have a value conservatively estimated at $200,000.

The Sixth General Assembly made provision for the work which had formerly been done by the Board of Publication to be taken over by the General Board. The General Board was instructed to appoint from its number certain members to constitute a Committee of Publication to look after the special interests of this work. And so far as legal technicalities will permit these plans have been and are being carried out.

The management of the Publishing House has always been known as a particularly difficult position,

since it combines qualities which are not usually found in one person. C. J. Kinne was the actual founder and first manager, he was succeeded by J. F. Sanders, Sanders was followed by D. L. Wallace, who was succeeded by M. Lunn, the present manager, in 1923.

GENERAL BOARD OF MINISTERIAL RELIEF

V. At the time of the union formed in 1907 and 1908, each of the three divisions entering into that union had many ministers who had spent long terms of service in preaching the gospel. They had given no apparent heed to questions of old age disability and infirmity, hence no plans had been formed for the care of worn-out and disabled ministers.

Just prior to the meeting of the fifth General Assembly in 1919, memorials were presented from two districts, requesting the General Assembly to make provision for disabled and wornout ministers in the program of the church. In response to these memorials the General Assembly elected a General Board of Ministerial Relief of five members, consisting of Rev. A. H. Kauffman, Rev. F. M. Messenger, Rev. E. J. Fleming, Mr. David Anderson and Dr. Charles E. West. The General Assembly ordered that a fund be provided through the local churches, amounting to at least ten cents per member, and that each elder, licensed minister and deaconess should pay $1.00 into the fund annually.

The new Board immediately organized by adopting a

constitution to govern its operations and elected Rev. E. J. Fleming as Secretary-Treasurer to have charge of the executive department of this general interest. The Secretary-Treasurer immediately entered upon the duty of creating a ministerial relief work in the church. The department had no money, a very modest plan for raising funds, almost no conception of the work to be done beyond the knowledge that some other churches had such plans and that it was a most worthy institution.

In 1921 the General Board of Ministerial Relief became incorporated in the State of Missouri, securing the widest possible privileges under which to conduct this work. However, after the sixth General Assembly, which met in 1923, had elected a Board under which to consolidate several of the general interests, it was felt by those who constituted the membership of the General Board of Ministerial Relief that this work should be a constituent part of the consolidation. The members of the General Board of Ministerial Relief immediately requested admission as a department in the General Board of the Church of the Nazarene, and their request was granted and this work transferred to the Department of Ministerial Relief of the General Board.

In 1920 the first grant of financial assistance was made; in 1921 seventeen additional applications were received and approved; in 1922 six more were added; seven in 1923; twenty in 1924; and eight in 1925; making a total of fifty-nine persons having received assist-

ance to the close of 1925 with a total expenditure of $18,020 for relief work.

The fact that there were many middle-aged ministers who entered the union in 1907 and 1908 now causes a rapid decline in the effectiveness of these men, owing to the disabilities and infirmities of age, and lays upon the church a heavy burden of responsibility, but which constitutes an obligation beyond question one of the most sacred that the church is called upon to assume. At the present time the work is supported by sharing in the general budget, together with the contributions made by ministers and deaconesses and other contributions made by generous hearted friends upon whose hearts God has laid His burden of this gracious ministry. No greater blessings can accrue to the credit of those of our people who have been blessed with a fair degree of this world's good than to remember the disabled and wornout ministers by gifts, bequests, devises and donations.

GENERAL BOARD OF MUTUAL BENEFIT

VI. One of the most beneficent organizations connected with the denominational life of the Church of the Nazarene had its humble beginning, when on January 1, 1916, Rev. A. H. Kauffman enrolled his own name as the first member of the Ministers' Mutual Aid Society. In September, 1916, the Laymen's Mutual Aid Society was organized by the Michigan District Assembly, and both societies continued to function as separate organi-

zations until September, 1919. The fifth General Assembly, in response to memorials received from the Michigan and the Pittsburgh Districts, voted to take over the Ministers' Mutual Aid Society and the Laymen's Mutual Aid Society, and a General Board of Mutual Benefit, consisting of Rev. A. H. Kauffman, Rev. F. M. Messenger, Rev. E. J. Fleming, Mr. David Anderson and Dr. Charles E. West, was elected to have the oversight of this work. After this Board had given careful study to the situation, it decided to re-organize by having one organization to be known as The Mutual Benefit Society of the Church of the Nazarene, with two departments known as Class A for ministers and Class B for laymen.

Believing that the best interests of the work could be conserved by moving the office to Kansas City, Mo., in connection with the other general interests of the denomination, that change was effected in September, 1920, and Rev. E. J. Fleming was elected Secretary-Treasurer to take charge of the work. It early became apparent to the members of the General Board of Mutual Benefit that the Secretary-Treasurer should be assisted by a local board of management, and it was provided that a local Board of Directors, consisting of six members of the society resident in Kansas City, together with three members from the General Board of Mutual Benefit, should constitute that Board of Directors with a quorum always available at Kansas City, Mo. Also, provision

was made for the holding of an annual meeting of the membership, in which by their presence or by proxy they could have a voice in the management and control of the association. The General Assembly of 1923 reached the following conclusion concerning the Mutual Benefit Society:

"It being agreed that the work of Mutual Benefit can be carried on as well by a Board of Directors elected by the Mutual Benefit Society as by a General Board elected by the General Assembly, the effecting of such change was left to be worked out during the quadrennium." (Journal of the sixth General Assembly, page 155.)

That action left the management of the society with the local Board of Directors, and, since October, 1923, the interests of the organization have been cared for by a Board of nine directors, elected by the members in the annual meetings. At the close of the year 1924 there were 1,486 members in Class A (ministers), 2,870 in Class B (laymen) and 413 in Class C (ministers and laymen), making a total membership in all classes of 4,760. Class C is composed of both ministers and laymen and offers a benefit in addition to a membership in either Class A or Class B, as the case may be. Up to the close of 1924, the Mutual Benefit Society had paid total benefits in Class A to the amount of $67,160.00, in B $94,879.00, and in C $8,247.04, or a grand total of benefits paid by the society of $170,286.04.

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REVIEW

1. Give detailed account of the organization and work of the General Board of Foreign Missions.

2. Name the schools and colleges that are now operating under the direction of the Church of the Nazarene.

3. What are the principal periodicals published by the Publishing House of the Church of the Nazarene?

4. Give a description of the work undertaken by the Board of Mutual Benefit.

5. Describe the work undertaken by the General Board of Ministerial Relief.

CHAPTER X

Biographical

Phineas Franklin Bresee was born on December 31, 1838, in a log house about five miles from the village of Franklin in Delaware County, New York. During his childhood and early youth he was taught to work on the farm and during the winter months attended such schools as were available. Later he was clerk in his father's general store, and while thus engaged was converted, at the age of seventeen. He testified in later years that he knew from childhood that he was to be a preacher, and immediately after his conversion he began to hold prayer meetings and exhort the people.

He preached once in his New York community before his father removed to the state of Iowa, where Phineas went upon his first circuit in the Methodist Episcopal Church during the year 1857. In 1860 he returned to Davenport, N. Y., and married Miss Marie E. Hibbard, and returned to take up his work in Iowa, where he served as circuit preacher, station pastor and Presiding Elder, and during a two years' pastorate at Chariton in 1867-68, Dr. Bresee was sanctified wholly by the baptism with the Holy Ghost. He obtained this experience without having had any clear teaching on the subject and without having knowledge at the time

as to what it really was that the Lord had done for him. During his pastorate at Des Moines, which followed the one at Chariton, he was blessed in preaching the doctrine of holiness and a few people in his church were led into the experience. This same type of work was continued during his pastorate at Council Bluffs.

In the spring of 1872 Dr. Bresee was a delegate to the General Conference of the Methodist Episcopal Church which met in Brooklyn, N. Y. He was one of the youngest, if not the youngest, member of that body. In 1883 he transferred to the Southern California Conference and became pastor of the First Methodist Church in Los Angeles, in which he remained three years. It was here that his work as a special force for the promotion of Scriptural holiness had its actual beginning. In 1886 he became pastor of the First Methodist Church in Pasadena, and remained there four years. During this pastorate he had a number of special meetings which were conducted by such holiness evangelists as William McDonald and J. A. Wood. Many were converted and sanctified, a thousand persons were taken into the church and a high tide of spiritual power and victory was maintained. He took a leading part in the prohibition movement in California, one of the results of which was to make Pasadena a prohibition city.

Following the pastorate at Pasadena, Dr. Bresee was pastor of Asbury Methodist Church, Los Angeles, for one year. During this time a tide of salvation con-

tinued upon the work, even when Dr. Bresee was absent in meetings in the East for nine weeks. Following this pastorate he was Presiding Elder of the Los Angeles District for one year and promoted a holiness revival all over the District. But toward the end of the year considerable opposition against the doctrine of holiness and Dr. Bresee's methods of promoting it arose and he was appointed pastor of Simpson Methodist Church, a new church in Los Angeles. Here there seemed small opportunity for success and the year was not very satisfactory. In the fall of 1893 he was appointed pastor of Boyle Heights Methodist Church in Los Angeles and had a fairly successful year in what proved to be his last pastorate in the Methodist Episcopal Church.

Before the conference met in the autumn of 1894 Dr. Bresee had arranged to accept an undenominational holiness work in Los Angeles, thinking he could do this by regular appointment of his conference, or at least as a supernumerary member. But when both these proposals were refused by his conference, he asked to be located. He had become a member of the Iowa Annual Conference at the age of eighteen and had continued to be a member of an annual conference of the Methodist Episcopal for thirty-seven years, being fifty-five years of age when he finally located.

He organized the First Church of the Nazarene in Los Angeles in October, 1895. There were 135 charter members. In 1897 other Churches of the Nazarene were

organized in Berkeley, Oakland, and Elysian Heights, Los Angeles. In January, 1898, a paper, first called *"The Nazarene,"* later called *"The Nazarene Messenger,"* and finally being consolidated with the *"Herald of Holiness,"* was founded, and of this Dr. Bresee was editor for almost fourteen years, until the inauguration of the *"Herald of Holiness."* He was made General Superintendent by the first delegated meeting of all the churches of the Church of the Nazarene in October, 1898, and continued to serve the church in that capacity until his death which occurred November 13, 1915. He founded the First Church of the Nazarene in Los Angeles, California, and served it as pastor for many years until the burdens of the General Superintendency made it necessary for him to discontinue his active pastorate in the spring of 1911. He built this church from its local and denominational beginning until it became one of the largest, best known and most aggressive holiness churches in the country, owning a valuable and commodious property. During this pastorate he had at various times as assistants Revs. C. W. Ruth, C. V. LaFontaine, A. L. Whitcomb, J. W. Goodwin and E. F. Walker.

Dr. Bresee was also the founder and first president of Pasadena College, to which institution he gave a great deal of tender attention. Thus for a number of years he was Pastor of First Church, Editor of the *Nazarene Messenger,* President of Pasadena College and General Superintendent of the Church of the Nazarene; and in

all these positions he proved himself a wise executive, a Pentecostal preacher, and a leader of remarkable strength. The Church of the Nazarene has taken its form and character from the example and advice of Dr. Bresee as from no other man who has been related to it. In fact the Church of the Nazarene is an enduring monument to the memory of this great, good man; and it is just such a monument as he would have chosen for himself.

As best known to the members and friends of the Church of the Nazarene, Dr. Bresee was a venerable, gray haired man, of medium size and height, and of clear apostolic spirit and appearance. He was a man of ripe culture and extensive reading, although he was to a large extent self-educated. He was especially fond of the prophecies of Isaiah and of the epistles of Paul and was wonderfully gifted in their exposition. He loved music, poetry and philosophy, and was especially appreciative of historical studies. He had a wonderful domestic life, living for fifty-five years with the wife of his youth and being revered by his children and by all who knew him intimately. And while he was a man of the outstanding, lonely type, he was yet a sympathetic friend, a lover of children and a brother of men.

The Church of the Nazarene has had many worthy teachers and leaders, and it may have more of these yet whom it will hold in high esteem; but it has had and can have but one founder and father; so that the life

and work of Phineas Franklin Bresee, untarnished as they are by any unworthy choice or deed, are a heritage invaluable to Nazarenes, to the Holiness Movement, to the whole Church Militant and to the needy world. We are encouraged by his purity, stirred by his loftiness of character, directed by his wisdom of leadership, fired by his quenchless zeal, inspired by his Pentecostal optimism, and beckoned by his triumphant translation to heaven at whose "Eastern Gate" his loved ones and intimate friends have promised to meet him. His name on earth is certain and his soul in heaven is safe. Blessed is his memory!

William Columbus Wilson was born on a farm in Hopkins County, Ky., December 22, 1866. He was the son of J. C. Wilson, a former captain in the Union army, and Eliza Wilson. When he was one year old his parents moved to another farm ten miles farther north in the same county, and on this farm he grew to manhood. Most of his boyhood days were spent working on the farm. School terms were short, and all educational advantages poor. Even in his school days the good judgment which characterized him in later years seemed to be recognized, for when but a boy he was often called upon to settle disputes and quell disturbances.

From early childhood he had seasons of conviction and prayed a great deal, but he was not converted until he was in his sixteenth year. The following ac-

count of his conversion is in his own words. "When in my sixteenth year, I attended a meeting held at Providence Methodist Church near Hanson, Kentucky, conducted by Reverend John Keen. To me Brother Keen was a very remarkable man, as he seemed to know all about my life, and spoke to the point with spiritual power. He spoke to me personally in such a way that it broke my heart, and in a few days I was at the altar as miserable a poor boy as ever drew the breath of life. After two days of constant seeking and repenting, I was very clearly saved. My peace was sweet and I was very happy."

He started well, taking an active part in public services and doing personal work, but for some reason, perhaps for lack of proper instruction, he backslid within a year. However, he was soon reclaimed with a definite, well-defined purpose to walk in all the light God would give him to the day of his death. By God's grace, he was enabled to carry out this purpose.

On October 6, 1886, he was married to Eliza Jones, a devoted Christian girl, a member of the Baptist Church. As he had not united with any church before, he now joined the Baptist Church. Four children, Guy, Bertha, Hallie, and Ruth, were given to bless their home.

On May 14, 1888, a few days after his wife had received the blessing, Brother Wilson, under the ministry of Reverend Charles Royster, was also sanctified wholly. From this time on it was settled that he would

preach the gospel, telling others of this grace which had come to his own heart. His first sermon was preached at a Methodist church in his boyhood neighborhood from the text found in I Thessalonians 5:23. Twenty years later when writing of this he says, "The Lord helped me in a very gracious way—blessed me until it seemed that my heart could not have had more rest if I had been inside the jasper walls. That night I slept as sweetly as a child and from that day until this, there has never been the shadow of a doubt in reference to my divine call to the ministry."

About two years after this, after attending school a part of a year and preaching in private homes, school houses or churches as occasion afforded, under E. L. Shepard as presiding elder, he was appointed to supply the Greenville Circuit, Louisville District, of the M. E. Church. Under his ministry on this circuit, two boys were called to preach. The next year he was moved to Vine Grove Circuit. Here there were eight appointments. He says, "My labors were greatly blessed on this large, poor work. A part of the year I walked from church to church visiting and praying in homes. I was almost constantly in revival work. My entire thought was to win souls. I saw a large number converted and sanctified."

At the close of this year's work his wife went to visit relatives at Hanson. The next day after arriving at her father's home, she was taken sick of typhoid fever.

He hastened to her side, but she grew worse from the beginning and in one week left for a better home.

Left with the care of four small children, the youngest but four months old, this young minister certainly passed through deep waters. The children were placed in homes of relatives and he entered evangelistic work. Preaching in school houses, tents, brush arbors, and churches in Kentucky and Illinois, he felt his health give way. He suffered a complete nervous breakdown and was compelled to give up all work. He went to his father's home where for about ten months he was in such poor health that part of the time he was unable to care for himself. With rest and care and kindness from his loved ones, he gradually improved until in the summer of 1895 he was able to venture into evangelistic work again.

In September of this year, while engaged in a tent meeting at Paducah, he met Miss Sarah Ragsdale, a teacher in the public schools of that city. The following summer, June 17, 1896, they were united in marriage. Five children, Mallalieu, Gerald, Deborah, Willard, and Jeanette, were born to this union. At the Annual Conference previous to his marriage he had been appointed to the Hickory Grove Circuit, Graves County. The comfort and satisfaction afforded by the home life together with the blessing of God on his work did much toward restoring him to perfect health again. However, the weakness caused by his first breakdown and the

handicap of his limited education made it ever hard for him to do the work he was called upon to do.

His next pastorate was Arlington. It was under his ministry there that Miss Deborah Davis, that beautiful handmaiden of the Lord, who later labored in the Chicago Evangelistic Institute, was sanctified. In his second year at his next charge, Earlington, a severe attack of measles left him with a bronchial cough which troubled him all the rest of his life. While he was yet very low of measles, death again entered the home and took Baby Gerald. Beaver Dam was his next charge. Here he assisted neighboring pastors in special meetings. This again gave him a taste for evangelistic work, and at the close of this year, he moved his family back to Hanson where lived his mother, now widowed, and entered the evangelistic field. He continued this work for four years.

As there was no M. E. church in Hanson, he and his wife joined the M. E. Church, South, that his family might have a church home. On charges of holding a meeting in a Baptist Church within the bounds of his pastor's territory, he was turned out of this church; his wife withdrew. Soon after this their attention was directed to the Church of the Nazarene. After some correspondence with Dr. Bresee, they sent their names, in 1903, to the First Church of the Nazarene of Los Angeles.

In the spring of 1905 he felt the Lord leading him

to California. Leaving his family at Madisonville, Kentucky, he left for this sunny land, not having any definite place in view as his destination, but desiring to see Dr. Bresee and enter any doors which might in the providence of God be opened to him. With Dr. Bresee's assistance, arrangements were made at Long Beach for a tent meeting which he conducted. This resulted in a number of conversions and sanctifications and the organization of a church in that city. He was called as the pastor, and he immediately wrote for his wife and seven children to join him. In the fall of the same year he took the Upland Church where he spent three blessed and successful years, after which he enjoyed the privilege of shepherding the flock at Long Beach again for one year. Shortly after leaving the work at Long Beach, he accepted the pastorate at Pasadena. Here he saw the work prosper in a remarkable way for two years. After his resignation he planned to enter the evangelistic work again, but at the District Assembly he was elected as District Superintendent of the Southern California District. It was in this capacity that he rendered four years of what was perhaps his greatest service to the cause of holiness. His work during these four years was of a much less spectacular nature than much of his previous work in the evangelistic field, but he was a firm believer in the necessity of organizing the holiness movement and was often heard to remark that he felt he was doing more good in organizing and

strengthening the churches on the district than he had formerly done in holding meetings where great numbers of people were saved and sanctified only to be turned loose to starve in unfriendly churches.

Soon after coming to California Brother Wilson became connected with what is now known as "Pasadena College" as a member of the board. During his pastorate at Upland one of his members and close friends, Brother Jackson Deets, donated a campus to the school. Later he gave other property worth many thousands of dollars to the school. The burdens of the school were among the heaviest borne by Brother Wilson through all the years both before and after his election to the District Superintendency.

Most of his summers while he was in pastoral and district work were spent in campmeetings in the East and North Pacific states. These meetings he always greatly enjoyed.

Soon after his election to the Superintendency he suffered a severe blow in the death of his daughter Hallie, who had been a great help to him in his work. In the spring of 1915, he felt that he could no longer carry the load which had been his for four years, and he returned to the pastorate of the Upland church. In this beautiful little village he spent four quiet, restful, and very pleasant and profitable months. At the end of that time he was elected as one of the General Su-

perintendents of the Church of the Nazarene, and started on his round holding assemblies soon after.

Of his first assembly at Dallas, Texas, he wrote, "Assembly good. A fine spirit prevails. But I am sick. The people are very good to try to make it comfortable for me, but I am having a time."

From here he went to Hamlin District Assembly held at Mineral Wells. Of this Assembly he says, "A fine meeting; got through in good shape. The people showed me much kindness."

Going next to San Antonio, Texas, he was able to open the assembly but with such difficulty that he decided it would be best to leave and go home. So leaving the Assembly with Brother Fisher, the District Superintendent, in charge, he started for his home in Pasadena, reaching it on Saturday night, November 20, 1915. A physician was called the next day and under his treatment he seemed to improve. The next Friday he was able to go to a dentist and have an ulcerated wisdom tooth removed. This operation proved to be very serious. The poison from the tooth had been lowering his vitality for over a year without his suspecting it, and complications set in which caused him intense suffering. Each day, however, he was able to be up and dressed until Friday of his last week.

Thursday night on retiring he told his wife that he believed that this would be his last sickness, and said, "If it is, tell the children that papa lived to all

the light he had, and wants them to do the same." On Saturday morning he again told his wife that his time had come and when she replied that perhaps he was mistaken, he said, "Yes, mamma, I am going away to be forever with the Lord, but there is not a shadow, not a cloud. Tell Brother Cornell, and Brother Henricks," and then hesitating, "and all my brethren that Jesus never disappointed me but has been with me all the way and is with me now." He then asked that Rev. A. O. Henricks, who was his pastor at that time, preach his funeral sermon.

Even during his final days of illness he kept the work of the church constantly on his heart and mind. He hoped almost to the last that he would be well in time to meet the other General Superintendents in Kansas City in January, and discussed the possibility of being able in future years to make a tour of the mission stations of the church in foreign lands.

One day his wife hearing his groaning rushed into the room and asked what was the matter, supposing that he was suffering again from one of the terrible headaches which marked his last illness. To her solicitous inquiry he replied, "The Work, mamma—the Work!"

But he was soon to be relieved of the burdens of "the Work." In the early hours of Sunday, December 19, 1915, he slipped away to be as he said, "forever with the Lord."

EDWARD F. WALKER was born at Steubenville, Ohio, January 20, 1852. He removed to California, with his parents at the age of eleven. He learned the printer's trade and worked at it in Stockton and San Francisco. He was brought under conviction and led to salvation through the instrumentality of a tent meeting held by William McDonald and others in 1872. Being thus early in his religious experience brought into touch with the Wesleyan doctrine of holiness, he was ever afterwards an advocate of this experience for all believers.

He united with the Methodist Episcopal Church, and as he felt the call to the great work of soul saving, he entered the University of the Pacific at Santa Clara, to prepare for the ministry. After a short time in school he went to Santa Cruz, as pastor of the Methodist Church. Following this pastorate, he served as pastor at Pescadero, Crescent City, Lodi, Plano, and Ventura.

During his pastorate at Santa Cruz, he met Miss Eliza E. Bennett to whom he was united in marriage April 6, 1875. From Ventura, he went to San Francisco, where he united with the Presbyterian Church and was called to the pastorate of the Third Congregational Church. After leaving this pastorate he went to Virginia City, Nevada.

All this time he had felt the need of further preparation for the work of the ministry and while at Virginia City, decided to go East for this purpose. He

entered the Western Theological Seminary at Pittsburgh, Pa. While attending school he was pastor of the Glenfield Presbyterian Church. He remained in school two years and then became pastor of the First Presbyterian Church of Martin's Ferry, Ohio, where he remained for four years. Following this he was pastor of Grace Presbyterian Church, Evansville, Indiana, First Presbyterian Church, Parsons, Kansas, and First Presbyterian Church, Fort Collins, Colorado.

In all his pastorates he did the work of an evangelist and felt a call to that work. From Fort Collins, he entered the field as a holiness evangelist and was for many years abundant in labors. He labored in churches and campmeetings in many states and in various denominations. He was eminently successful and was everywhere known and loved as one of the greatest preachers of the Word of God of his generation. He was an acknowledged leader of the modern holiness movement.

During his career as evangelist he remained a member of the Presbytery of Indianapolis, the members of which loved and honored him as a Christian brother and minister of the gospel. For many years he resided at Greencastle, Ind., but removed to San Dimas, Calif., in 1906, and to Glendora, Calif., in 1912.

He was a friend of the Church of the Nazarene years before he became a member of it, and used to say that he belonged to it without being a member of it.

He united with the Church of the Nazarene in 1908. His first work for the denomination, and some think his greatest work, was done in connection with the editorship of the *Pentecostal Bible Teacher,* for which periodical he furnished the commentary from its inception until the time of his death, with the exception of a brief period when he was incapacitated by severe sickness.

He was pastor of First Church, Los Angeles, for a time and was elected General Superintendent at the General Assembly held at Nashville, Tenn., in 1911. He was re-elected by the General Assembly of 1915 and continued in this high office until his death.

He was for a time president of Olivet College, Olivet, Ill.; filling his office in connection with his duties as General Superintendent and editor of the *Pentecostal Bible Teacher.* At a time of special trial he became president of Pasadena College, Pasadena, Calif., which proved to be one of his last labors for the Lord and the church.

He visited the Pentecostal Churches of Scotland in 1914 and held conventions in most of the churches of that body which has since become an integral part of the Church of the Nazarene. Soon after his return from Scotland he was stricken with severe illness and came near to death's door. The whole Church of the Nazarene and many others united in prayer that he might

be spared and he was restored to serve a few years more.

He was possessed of a burning zeal and had a capacity for work that is equaled by few men in any age. Rev. C. J. Kinne, to whom we are indebted for much that appears in this sketch, says of him, "He was always abundant in labors and never seemed happier than when deepest in labors of love."

Dr. Walker was in the very front rank of men who stand for and preach second blessing holiness. His colleagues in the General Superintendency wrote of him after his decease, "He was a master preacher and one of the most resourceful speakers in the American pulpit. He was a great theologian and a very careful Bible exegete, possessing that rare faculty of clear and accurate expression which creates forceful apprehension of truth presented. He often moved the multitudes with the force of the truth he presented, confirmed by the force of his strong personality under the unction of the Holy Spirit."

Rev. James Proctor Knott says "Dr. Walker was a big-hearted and noble-minded gentleman. He was a loyal friend and a true Christian brother, God's great out-of-doors never had a more devoted lover."

Dr. Walker was especially prepared and adapted for becoming a leader in a movement like the Church of the Nazarene. He was himself broad minded on questions of church polity, and yet he was unswerving

in his loyalty to the "faith once delivered unto the saints." He was sane and yet unctuous. He was truly great, but was meek and simple withal. He was friendly and considerate, yet he was frank and transparent almost to a fault. In a word, he was well rounded, outstanding and splendidly effective.

He was stricken by his final sickness about two weeks before the end came and, although he once showed considerable improvement, he was never able to attend to any further duties. He died in his home, "Shelternook," Glendora, Calif., May 6, 1918, being the third General Superintendent of the Church of the Nazarene to die within three years.

Hiram Farnham Reynolds, son of Sidney and Sarah Eliza Reynolds, was born in Lyons, a suburb of Chicago, Ill., May 12, 1854. His father and older brothers used to watch over the sheep that were brought to Lyons to fatten for the Chicago market; their chief work being to protect the flocks from the ravages of the wolves which were then numerous in that section of Illinois. His father died while Hiram was but a child, and the mother, who was not a Christian, was left in straitened circumstances. Two older brothers and a sister were placed in good homes, and Hiram was to have been adopted by a well-to-do farmer, but the farmer died before the papers were perfected. The widow of the intended foster father kept the boy and fur-

nished him food, clothing and a place to sleep, but his physical, mental and moral training was altogether neglected. So that the boy attended the country school irregularly and drifted into grievous sin.

While in his twentieth year, on the advice of his oldest brother and his wife, for whom he was working in Chicago, Hiram went to Vermont to visit his mother (who had married again and was living on a farm), and his youngest brother whom he had not seen for fourteen years. Upon his mother's advice, he found employment in the home of a Christian farmer, was brought under conviction through the interest and testimony of the farmer's wife, and was gloriously converted while on the road home from the meeting in which he had asked for prayer.

About a year after his conversion he yielded to the solicitations of a few Christians and became superintendent of a Sunday school at Winhall Hollow which was at a distance of about five miles from where he was working. And it was while going back and forth in this mission that God began to talk to him about preaching the gospel. Finally, because he thought that he was the victim of too great religious excitement, he sought refuge in a mountain lumber camp where he labored for sixteen hours a day. But when the day's work was over he would seek a place of prayer and propose to work hard and earn money and support others who could preach, and other such alibis, but God held him to the

conviction that he himself should go. So after nearly a year of such struggling, he finally yielded, and in four weeks was a student in the Congregational Academy at Mount Mansfield, preparing for the ministry. After this (being a Methodist), he went to Montpelier M. E. Theological Seminary, which was located in the capital of Vermont, for further training. Here he worked exceedingly hard, it being necessary for him to support himself by manual labor, and in his haste he tried to do three years' work in two. He finally broke down and was forced to abandon study and work for a time. But with the return of strength, he again felt the "woe is me if I preach not the gospel."

In April, 1879, he took charge of his first pastorate at Bondville, Vt., and three months later, on July 17, he was married to Miss Stella E. Byerd, who in her teens had also felt a call to soul saving work, and she has all these years been his faithful and efficient supporter and helper in the work of the ministry.

His first revival was truly a good revival, and continued for several weeks, Dr. Reynolds preaching from once to three times daily. And not knowing how to husband his strength, he suffered another very serious breakdown, which developed into chronic insomnia. He was obliged to quit preaching and studying and to give himself to strenuous labor in the logging woods and saw mills. But even this did not bring the relief he sought or the sleep for which he sighed. Finally he went

to campmeeting and was attracted to a tent where there seemed to be especially melodious singing and victorious shouting. In this tent the holiness meetings were being held, with Rev. A. B. Riggs as leader, and on the second night, Dr. Reynolds sought and found the gracious experience of entire sanctification, and was immediately afterwards enabled to believe God for the healing of his body.

Two weeks later he landed in Plymouth with his wife and baby. He was two hundred dollars in debt, did not have a cent of money and had to put his household goods in a barn. While in Plymouth, Dr. Reynolds arranged to take a three years' course of study in two years and to preach six nights out of seven. Mrs. Reynolds started children's meetings and had a Sunday school class, and Calvin Coolidge, now President of the United States, used to come into these meetings and to attend the Sunday school class with the other children.

Dr. Reynolds was ordained as a deacon in the Methodist Church in 1884, Bishop Edward G. Andrews, officiating; and was ordained as an elder by Bishop John F. Hurst in 1886.

Between the years 1879 and 1892 Dr. Reynolds preached in the following places in Vermont, all these places being either separate charges or portions of circuits: Bondville, Plymouth, Barnard, East Topsham, West Topsham, Waits River, East Orange, Chelsea, and

Underhill. Between the years 1892 and 1895 he did evangelistic work in the Eastern states and in the provinces of New Brunswick, Ontario, and Nova Scotia. For several years he was president of and evangelist for the Vermont Holiness Association, in co-operation with the National Holiness Association. From 1895 to 1907 he was home and foreign missionary secretary and evangelist in and for the Association of Pentecostal Churches of America, and for a part of this time served as pastor of Utica Avenue, John Wesley, and Bedford Avenue churches in Brooklyn, and also at Clintondale, N. Y.

When the Pentecostal Churches of America and the Church of the Nazarene were united in Chicago, Ill., in 1907, Dr. Reynolds was elected as General Superintendent with Dr. Bresee. He was re-elected at Pilot Point, Tex., in 1908, at Nashville, Tenn., in 1911, and at Kansas City, Mo., in 1915, 1919, and 1923.

Dr. Reynolds was the first ordained elder to become associated with the organized holiness churches of the East, is a pioneer holiness man, a brave and fearless preacher of full salvation under all circumstances, a peerless gentleman wherever he goes, and has been elected more often and has served for a longer period in the General Superintendency of the Church of the Nazarene than any other man has been spared to serve it in that capacity.

It would be difficult to give any adequate account

of the many and varied activities of Dr. Reynolds since he entered the General Superintendency. From the time of his election in 1907 until the General Assembly of 1919 he was General Secretary of the General Foreign Missionary Board, and from 1907 until 1923 he was President of the General Foreign Missionary Board. By request of the General Foreign Missionary Board, he was commissioned to visit our foreign missionary work. In 1909 he visited Old Mexico. In 1913-14 he visited Japan, Mexico, India, South Africa, Cape Verde Islands and the British Isles. In 1916 he visited Cuba and Central America. In 1919 he visited Japan and China. In 1921 he visited the British Isles, South Africa and India, and opened missions of the Church of the Nazarene in Jerusalem, and also in Bludan, Syria (near Damascus). In 1922-23, accompanied by Mrs. Reynolds, he visited Japan and China, organized the Japanese Church of the Nazarene and set five churches in order and organized the Japanese District Assembly.

When the General Board, ordered by the Sixth General Assembly, was organized in 1923, Dr. Reynolds was made chairman, and recently he has been elected President of the Nazarene Corporation, and also President of the Nazarene Publishing Company.

Dr. Reynolds is tireless in service. He is always on time to open the services or business sessions which are committed to him and attends to all items of business with punctuality and accuracy. He is hale and

active, though now past seventy-one, and was never so firmly fixed as now in the love and faith and confidence of the people who have delighted to honor him so frequently and so highly.

Edgar P. Ellyson, son of Joseph and Mary Ellyson, was born at Damascus, Ohio, August 4, 1869, and lived there with his parents until twenty-one years of age. His parents were of the old Quaker stock and possessed the strong moral ideals that belong to that people. They allied themselves with the progressive, holiness movement of their church, under the leadership of the Douglases and Updegraff.

Joseph Ellyson, the father, was general merchant and postmaster in a Quaker town where Quaker ideals prevailed. The Ellyson stock is of English, French, Welsh origin.

Edgar P. Ellyson was converted as a child, but grew cold for a time. He was reclaimed at the age of seventeen and was sanctified soon afterward. He graduated from the Friends school at Damascus. There were but two in the class and the other one became a missionary to China. He also spent one year in the Cleveland Bible Institute. He was ordained in 1893, served three years in the pastorate and one in the evangelistic work, and then became founder and superintendent of the Christian Workers' Training School at Marshalltown, Iowa, which later became incorporated

with Central Holiness University, now John Fletcher College, Oskaloosa, Iowa.

In 1893, Dr. Ellyson was married to Miss Emily Soul of Dunham, Quebec, Canada, who was also a minister and teacher, and who has been a constant assistant to him in his work. To them two daughters and a son were born.

Dr. Ellyson was the second President of Peniel College, Peniel, Texas, serving in that position for five years at the time when the enrollment of that school reached the highest mark (about 400) of its history. And while performing the duties of President, he and Mrs. Ellyson also were in charge of the Bible and Theological Departments of the school.

While President of Peniel College, in the spring of 1908, Dr. Ellyson and others invited Dr. Bresee to visit Peniel and organize a Church of the Nazarene, and at this time Dr. Ellyson became a member. And at the General Assembly of 1908 at Pilot Point, Texas, he was elected one of the General Superintendents of the Church of the Nazarene to serve with Drs. Bresee and Reynolds. He made a splendid record, and was highly appreciated wherever he went to hold assemblies or to preach in camp and revival meetings and to speak on special occasions.

Having accepted the presidency of Pasadena College, Pasadena, California, Dr. Ellyson and others thought that the duties there were so many and so exacting that he could not perform them and also look

after the General Superintendency. So he declined re-election in 1911 and did not even attend the Assembly. He was elected General Superintendent again in 1915, but declined it, and continued in school work at Olivet College, Olivet, Ill., Trevecca College, Nashville, Tenn., and Bresee College, Hutchinson, Kan. Hundreds of young men and young women have received training for their life's work under his direction, and have gone out to preach the gospel at home and in foreign lands. Others have gone to teach school, to fill positions of honor and trust in the business world; in fact it would be impossible to judge the wideness of the influence of this good and great man, and it would be difficult to imagine a more profitable manner in which one could invest his life than the channel to which Dr. Ellyson has devoted himself.

The General Assembly of 1923 elected Dr. Ellyson as editor in chief of the Sunday school publications of the church, and he has now entered upon another field of service for which his past training has especially prepared him and in which he is achieving splendid success. Probably when the influences of Dr. Ellyson's life are all gathered up his work as Sunday school editor will be found to have been the very best service that he has been permitted to render for God and for the church.

Dr. Ellyson is author of a theological compend that has had a good circulation, and of a number of

other books which have been distributed by various publishing houses. His new book on Sunday School Training is his latest, but he has other books in preparation. May God spare him for a long and increased usefulness.

Rev. John Wesley Goodwin was born in North Berwick, Maine, March 13, 1869, and was reared on a farm at the foot of Diamond Hill. He was descendant from Daniel Goodwin who settled in Kittery, near Portsmouth, New Hampshire, and took up land in 1654. Dr. Goodwin's father was William Henry Harrison Goodwin and his mother's name was Francis. The father worked at the shoe trade and was away from home a great deal while the children were growing up. The children were educated in the country schools, and through the kindness of Miss Emley Goodwin, who taught the neighborhood school for a number of years, John W. was tutored in high school studies until he almost completed the usual units required. He then entered Dover Business College and finished a business course at the age of seventeen.

Upon his return from school, Dr. Goodwin was gloriously converted in June, 1886, and was baptized in the old mill pond at Beaver Dam. He yielded to the call to preach and made his first attempt in his home church at Berwick, Maine, in the summer of 1890. He associated himself with the Christian Adventists and in

1892 took charge of a small church in Achunate, not far from New Bedford, Mass. At this time he had a wife and two children and the salary was approximately five dollars per week. In the winter of 1892 he heard Rev. W. A. Burch preach holiness at a convention which he attended, and was brought into the gracious experience of entire sanctification by the baptism with the Holy Ghost, without having clear knowledge of the Bible doctrine. But this experience brought him personal liberty and victory and power to preach the gospel.

In the fall of 1888 Dr. Goodwin was married to Miss Bertha May Billings, with whom he has had a wonderful home life, and to whom he gives a great deal of credit for his own stability and success in the work of the Lord. This home has been blessed with two boys and two girls, and has ever been known as a Bethel to them and to all who have been fortunate enough to become intimate with the family.

Dr. Goodwin was ordained in March, 1893, and was called to the pastorate at East Rochester, where he was well known and much loved. Here he had two good years, with revivals both years, and he baptized a large number in the Shorry Mill Pond each spring. In the fall of 1895 Dr. Goodwin accepted a call to Haverhill, Mass., and served that church almost seven years during the two terms that he was there. He also served pastorates at Manchester, N. H., and Springfield, Mass., for a short time.

In the fall of 1900 the Goodwins visited California, thinking to benefit Mrs. Goodwin's health. While there they came in touch with the Church of the Nazarene and met Dr. Bresee for the first time. But they returned to the East and remained four years, returning to Los Angeles, in 1905, where they were received into the fellowship of the First Church of the Nazarene by Dr. Bresee.

Dr. Goodwin's first work in the Church of the Nazarene was in Pasadena, California, where he opened a little hall on South Fair Oaks Ave., in the fall of 1905. He preached to about twenty, including a number of children, on the first Sunday; but within a year he had between eighty and ninety members, and had purchased the Christian Church in which our Pasadena First Church worshiped for nearly fifteen years.

After leaving Pasadena, Dr. Goodwin held meetings in San Diego, and Whittier, California, and in each place organization of a Church of the Nazarene was effected. He was then elected District Superintendent of the Southern California District and served in that capacity for three years. He then spent two years helping to finance Pasadena College. Then Dr. Bresee sent him to Oakland, California, to look after the work there. Following this he was called to the pastorate of the church at San Diego, California, and was serving in that capacity when the general church called him to the General Superintendency.

Dr. Bresee, the first General Superintendent of the Church of the Nazarene, died November 13, 1915, and on December 19, Rev. W. C. Wilson, the last General Superintendent elected by the General Assembly in October of that year, also died. These two vacancies occurring so soon after the beginning of the quadrennium, made it necessary to invoke the rule of the church for calling upon the District Superintendents to select persons to fill the vacancies. Accordingly, General Secretary F. H. Mendell prepared and sent out ballots to all the District Superintendents in the early months of the year 1916. The ballot taken resulted in the choice of John W. Goodwin of California, and Roy T. Williams of Texas, to fill the vacancies. The General Assemblies of 1919 and of 1923 confirmed the judgment of the District Superintendents by electing and re-electing both these men with almost unanimous ballot.

Dr. Goodwin came to the General Superintendency with a ripe personal religious experience, a good solid, extended practical experience in life and in the work of the ministry, and with a mind that was trained and well stored with resources. He was in his prime physically and was imbued with the vision of the task set before the Church of the Nazarene as he has seen it during his association with Dr. Bresee.

During the ten years that have followed the death of Dr. Bresee, who was naturally the church's ideal type, the influence of the General Superintendency has been

subjected to severe testing, and yet the men who have occupied its seats have retained and extended the usefulness of the office, while the church has grown from 32,000 to 52,000 members under their administration.

Besides attending to the many and requiring duties of his high office, Dr. Goodwin has written a book which he calls "Living Signs and Wonders," has contributed a number of articles to the *Herald of Holiness* and has entered every possible door of usefulness for the advancement of the kingdom of God.

During the year 1924, Dr. Goodwin visited our British Isles District and had a fruitful ministry among our churches in Scotland and England. He is much in demand as a convention, campmeeting and revival preacher, and is a general favorite among our preachers and people. Many prayers for his health and long continued usefulness are heard in every place where Nazarenes meet to worship. A well preserved man, despite his arduous life, Dr. Goodwin will, we fervently pray, have many years in which to preach the everlasting gospel and to aid in the direction of the affairs of the Church of the Nazarene.

Roy T. Williams was born at Many, La. He was converted in early manhood, and was sanctified wholly in the first holiness revivals which were held in his section of the country. His education was commenced in the public schools of his own town and was continued at

Peniel College, Peniel, Texas, where he was graduated in the first college class in 1905. He was later a post graduate student at Chicago University, and spent a number of years in the teaching profession. In 1911 he became president of Peniel College, resigning two years later to enter the evangelistic work.

Having entered the ministry while yet in his teens, Dr. Williams was soon recognized as one of "the coming preachers." At the time he resigned the college presidency to enter the evangelistic field, he was already classed as one of the strongest preachers and most successful evangelists in the holiness movement. He was formerly a member of the Methodist Church, but united with the Church of the Nazarene when it made its appearance in Texas. He was a delegate to the Third General Assembly which met at Nashville, Tenn., in 1911, and was special evangelist during the sessions of the Fourth General Assembly at Kansas City, Mo., in 1915.

During the regular election of General Superintendents at the Fourth General Assembly, a number of ballots were cast for R. T. Williams, and when, a few months later, the District Superintendents were called upon to elect successors for Dr. Bresee and Brother Wilson, the lot fell upon Roy T. Williams and John W. Goodwin.

The Fifth General Assembly which met at Kansas City, Mo., in 1919 elected Drs. Williams and Goodwin

in the regular way, and the Sixth General Assembly repeated the action hilariously in 1923.

From the time of his election to the General Superintendency Dr. Williams has given unstintingly of his time and strength for the promotion of the Kingdom of God through the Church of the Nazarene. Intensely interested in the whole program of the church, it has been possible for him to lead in educational, missionary and evangelistic programs with eminent success. A born leader, he is a master of assemblies and dispatches business with remarkable satisfaction. Possessed of sanity and trained in logical thinking, his voice is heard gladly wherever Nazarenes seek counsel. A preacher of outstanding ability, he reaches his real throne when in the pulpit. But withal, he is a brother beloved, and is free from anything like ostentation.

Dr. Williams has written "The Perfect Man," a book dealing with Christian character, largely from the objective standpoint; and "Temptation," which deals particularly with subjective phases of the Christian life. A clear thinker and a sound reasoner, Dr. Williams writes well, and his books, especially, his "Temptation," are widely read.

Being a man just entering his prime, as to years, the Church of the Nazarene is promised a leader whose tenure overlaps the first and second generations or stages in its history.

Dr. Williams, his wife, who is in full sympathy with

him in his work, and the two boys constitute a beautiful and wonderful family. Just the sort which give stability and progressiveness to the church and to the community.

The prayers of the whole Church of the Nazarene and of all its friends are for Dr. Williams that he may be spared long to preach the everlasting gospel and to lead the hosts of God to victory. He is forty-three years old.

B. F. HAYNES, a native of the state of Tennessee, was born Nov. 1, 1851. Born and bred in the midst of slavery before the Civil War, he was an Abolutionist from childhood. He was converted early in life and while yet a young man entered the ministry of the M. E. Church South; in this connection he served faithfully for many years, serving many of the circuits, and finally some of the leading stations of the Tennessee Conference. He was a Prohibitionist when there were bishops who espoused the liquor cause. When the holiness movement swept in on his people he was among the first to obtain the experience, and he preached the doctrine faithfully when to do so was to invite ecclesiastical ostracism. He was an ardent believer in the pre-millennial coming of the Lord and preached and wrote upon the subject long before this doctrine had established itself in the thinking of the modern religious world. He became a member of the Church of the Nazarene in

1911, when there were not more than 15,000 members in the denomination, and when it was possible to see a bright future only with the eyes of faith. He was by nature and grace an uncompromising champion of all that the Word of God and the holiness people stand for, and before the face of man he was utterly un-afraid.

A man of scholarly attainments and organizing ability, Dr. Haynes served as president of Martin College in Tennessee, of Asbury College at Wilmore, Ky., and later was Dean of Theology at Peniel College, Peniel, Texas, and still later, President of Olivet College, Olivet, Ill.

But from early life, Dr. Haynes was interested in journalism, and served an apprenticeship on the tripod of the secular press. Later he was editor of "The Tennessee Methodist," a paper committed to the doctrine and work of holiness, although endorsed for a time as a conference organ in the Methodist Church. When the Nazarene Publishing House was organized at Kansas City, Mo., and the *Herald of Holiness,* the official organ, was initiated, Dr. Haynes, eminently qualified for the responsibility, was called to the editorship, and continued in this position for ten years, until within one year of his death, which occurred at Nashville, Tenn., October 2, 1923.

It was during his ten years in the editorship of the *Herald of Holiness* that Dr. Haynes did what time will probably prove to be his most lasting work. He built

up for himself a reputation as one of the foremost writers in the holiness movement, and under his direction the paper became widely read and was everywhere classed as being strong in its presentation of the "Faith of the Fathers."

Dr. Haynes' books are: "Facts, Faith and Fire;" "Beauty for Ashes," a strong presentation of the Wesleyan doctrine of sanctification; and "Tempest Tossed on Methodist Seas," his autobiography.

Having married Miss Lula Plummer on September 25, 1873, Dr. Haynes was blessed with a beautiful home life. Nine children graced his home, and in these the father and mother found many reasons to rejoice. Just seven days before his death, Dr. and Mrs. Haynes celebrated the fiftieth anniversary of their wedding. And after his decease, the wife of his youth seemed largely to lose interest in life and departed to be with him within the space of two years.

Dr. Haynes not only did a great work personally through his preaching and writing, but he gave a tone to the literature of the Church of the Nazarene that it would have been impossible for a less experienced theologian and a less mature thinker to have given. He was possessed of clear convictions, a wide and beautiful vocabulary, a sound Christian character and stainless reputation, a wide acquaintance with literature in general and with current religious thought in particular. With him only the best was good enough. He was

a careful and painstaking worker and all his products bore a finish and a completeness that literary and journalistic critics were always compelled to see and acknowledge. In fact, he was and shall remain the unit for measuring writers and his work will remain the ensample with which the writings of others in our movement must be compared.

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REVIEW

1. What men have served as General Superintendents of the Church of the Nazarene?
2. How many General Superintendents are there now? How many District Superintendents (see appendix)?
3. Give a brief account of the life and labors of Dr. P. F. Bresee.
4. Give account of the life and work of Dr. B. F. Haynes.
5. What was the membership of the Church of the Nazarene at the close of the year 1924? Of the Sunday schools? Of the N. Y. P. S.? What was the amount of the gifts for all purposes during the year 1924? (See appendix.)

APPENDIX

In 1908, from which date the Church of the Nazarene, as the united body counts its beginning, there were 434 elders, 228 churches, 10,414 church members, 6,756 Sunday school scholars, and 523 members of the Young People's Society. The church owned $559,953 worth of church property, raised $11,839 during the year for foreign missions, and raised $140,756 for all purposes during the year.

When the General Assembly met in 1911 there were 545 elders, 470 churches, 20,501 church members, 17,978 Sunday school scholars and 1,491 members of the Young People's Society. At this time the church owned $892,-111 worth of church property, raised $22,275 for foreign missions during the year, and raised $304,521 for all purposes during the year.

When the General Assembly met in 1915 there were 775 elders, 842 churches, 32,129 church members, 31,599 members of the Sunday school and 3,162 members of the Young People's Society. There was $1,395,275 worth of church property, the yearly offering for foreign missions was $34,814, and the total amount raised for all purposes during the year was $570,858.

When the General Assembly of 1919 met, reports

showed 844 elders, 999 churches, 35,041 church members, 43,787 members of the Sunday school and 5,371 members of the Young People's Society. The value of church property was now $2,467,699.81, yearly offering for foreign missions $119,151.64 ($316,673.81 for the quadrennium 1915-19), and amount raised for all purposes during year $1,234,394.23 (for all purposes during quadrennium 1915-19 $3,787,889.25).

Reports for the General Assembly of 1923 showed that there were 1,028 elders, 1,208 churches, 48,118 church members, 74,481 members of the Sunday school, and 10,864 members of the Young People's Society. The value of church property was now $4,655,982, offering for foreign missions for quadrennium 1919-23 was $701,-279 and there was raised for all purposes during the quadrennium $7,427,443.

The Year Book of the Church of the Nazarene for 1924 showed 1,150 elders, 1,386 churches, 55,142 church members, 91,996 members of the Sunday school, and 15,189 members of the Young People's Society. The value of church property is now $6,263,661, the amount raised for foreign missions (General Treasurer's Report) in 1924 was $210,093.42, and the amount raised for all purposes during 1924 was $2,697,533. And the General Treasurer's report to the General Board in February, 1925, showed that the Church of the Nazarene has accumulated approximately $220,000 worth of property in foreign countries in connection with mission work. Also

the report of the General Board of Education to the 1923 General Assembly contains an estimate of the value of the property owned by our schools and places the figure at approximately $1,000,000, and the regular and supplementary reports for the Nazarene Publishing House, September 25, 1923, showed that institution to have a net worth of approximately $100,000.

The Year Book shows that there are three General Superintendents and forty-two District Superintendents, three Missionary Superintendents with supervision in foreign fields, 95 regularly appointed missionaries and over 200 native preachers and workers engaged by our missions.

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